THE

MONTHLY EPITOME

FOR SEPTEMBER, 1804.

LXXXIV. ANCIENT AND MODERN MALTA: *containing a Description of the Ports and Cities of the Islands of Malta and Goza, together with the Monuments of Antiquity still remaining, the different Governments to which they have been subjected, their Trade and Finances: as also, the History of the Knights of St. John of Jerusalem, from their first Establishment in Malta till the beginning of the 19th Century: with a particular Account of the Events which preceded and attended its Capture by the French and Conquest by the English. By* LOUIS DE BOISGELIN, *Knight of Malta. With an Appendix, containing a Number of authentic State-Papers and other Documents, a Chart of the Islands, Views, Portraits, Antiques, &c. In three Volumes. Robinsons. Four Guineas.*

THIS superb and valuable work is divided into books, and these books into chapters. It seems to have been drawn up with great care and industry. It is curious that the volumes written concerning Malta are almost innumerable. They are here ranged in twenty-three divisions.

Malta is thus described.

"The island of Malta is situate between Sicily and Africa, in 33 degrees 40 minutes of east longitude from Ferro (15 degrees 54 minutes east from London), and 35 degrees 44 minutes 26 seconds of north latitude. It is the most southern island in Europe; distant sixty miles from Cape Passaro; a hundred and ninety from Cape Spartivento in Calabria, the nearest point on the continent of Europe; two hundred from Calipia, the nearest part of the continent of Africa; and two hundred and seventy from Tripoly. It is sixty miles in circumference, twenty long, and twelve broad. It faces on the east, the island of Candia; on the west, the small islands or rocks of Pantaleria, Linosa, and Lampedosa; on the north, Sicily; and on the south, the kingdom of Tunis.

"There is nothing to be seen to the south and towards Tripoly, but shelves and rocks, without either creeks or ports; but to the east there is the port of Marsa Scala, and towards the south-west that of Marsa-Sirocco, capable of containing a great number of vessels: farther on, and likewise between the south and east, are the two gulfs of Antifeya and Musiaro; and at the very extremity of the island, towards the west, is an extremely commodious cove, serving as a road for ships: this is named Melecca, and is separated from Goza by a channel about four miles broad. The small islands of Cumin and Cumino are in the middle of this channel.

"The port of St. Paul is on the coast opposite Sicily, and is so called from a tradition that the vessel in which St. Paul was sent prisoner to Rome was driven in there by a storm. St. George's Port, towards the north, is not far distant from that of St. Paul. Directly facing Cape Passaro

are two conſiderable ports: that to the left is *Marſa Muſceit* or Port *Muſſet*, in the midſt of which is a ſmall iſland; near which all veſſels from the Levant, or any other place ſuſpected of contagious diſeaſe, perform quarantine. The other is merely called *Marſa*, or the Great Port, and is ſituated to the eaſt. Theſe two are ſeparated by a point of land, at the extremity of which is Fort St. Elmo, ſerving to defend the entrance of both ports. There are two parallel points of land, ſhaped like two fingers; theſe are in the Great Port, and project into the ſea, being much leſs broad than long: the caſtle St. Angelo is built on the one neareſt the entrance of the port, and was the only fortreſs in the whole iſland when the knights firſt took poſſeſſion of it. The grand-maſter L'Iſle Adam added baſtions, ramparts, and ditches, to this fort: he alſo made ciſterns, and built an arſenal and different ſtore-houſes.

"*Il Borgo* (or the Burgh), to the north of the caſtle St. Angelo, is now ſeparated from it by a wet ditch. This was the original place of reſidence of the order of Malta, and where the Turks failed in their efforts againſt the knights. It indeed reſiſted all their aſſaults, and deſervedly gained the name of *Citta Vitterioſa*, or the *Victorious City*. The miniſter from the court of Rome, who has the title of inquiſitor, has a palace in this place: but all the other foreign miniſters live in the city *Valletta*; in which, during the reign of the laſt grand-maſter, the inquiſitor, by conſent of the order, was likewiſe permitted to reſide.

"On the other point of land to the left is the Great Port. A fort and burgh have been erected; and though in fact it is only a peninſula, it is called the *Iſland of La Sangle*, from the name of the grand-maſter who fortified it. The inhabitants of this burgh, during the ſiege of Malta, reſiſted every bribe offered them by the Turks; and, continuing conſtantly faithful to the order, defended the place with ſo much valour, that it was ſurnamed *Citta Invitta* (the Invincible City). The point of land on which the city La Sangle is built, divides the galley port from the French port. Fort St. Michael is on the ſide next the land, and defends the two ports of La Sangle.

"Near the city La Sangle is the ſuburb *Burmola Citta Coſpicua*, now called (the Conſpicuous City). This is commanded by St. Margaret's Hill, on which is a fort of the ſame name. The grand-maſter Nicholas Cotoner formed a plan, which he afterwards executed, of a conſiderable fortification, which, by being joined at each end to the city *La Sangle* and the Victorious City, ſhould form a large ſquare, into which the inhabitants of the country might retreat in caſe of being invaded by the enemy. 'It is capable of making a long reſiſtance,' is the expreſſion employed by the chevalier Folard, in his Commentary on Polybius; where he relates, that, being ſummoned to Malta, he diſapproved of the conſtruction of a fort which was intended to be built and encloſed in what is called *La Cotoner*. This fortification conſiſts of a ſucceſſion of baſtions without any advanced works.

"There are two forts on the point of land on each ſide of Fort St. Elmo: the one called *Ricaſoli* is intended, in conjunction with St. Elmo, for the defence of the entrance of the Great Port; the other, lately built on Point Dragut, bears the name of Fort *Tigné*, and is meant to defend the point of Marſa-Muſceit, and to prevent a landing from the ſea coaſt. It was ſcarcely finiſhed when the French invaded the iſland, in 1798.

"The point of land on which St. Elmo is built, was formerly called *Sceb-e-ras*, ſignifying, in Arabic, *a place elevated above another*. It was alſo named *la Guardia*. The city *Valetta* is built on this ſpot; and, in order to ſecure it ſtill more effectually on the land ſide, a ſuburb, ſurrounded by fortifications, has been ſince erected, to which is given the name of *la Floriana*.

"The iſland of Malta contains two principal cities, and twenty-two villages or *caſals*—a name derived from the Arabian word *rahal*, ſignifying *ſtation*; and which indicates the manner in which theſe villages have been compoſed by degrees, through the means of the ſtations, colonies, and meetings of labourers, who ſucceſſively built cabins or houſes in the country, in order to be nearer their

different occupations. There are several hamlets between these villages, and a great many country houses.

"The *Old* or *Notable City* still preserves the name of *Mdina* among the inhabitants; this signifies city, and it was the only one at that time in the island. It is the seat of the bishopric: and its most remarkable edifices are, the palace of the grand-master, built on the site of a fort taken down in 1455, by command of king Alphonso; and the cathedral, erected on the foundation of a palace, which, according to ancient tradition, was inhabited by Publius, prince or *protos* of the island at the time of St. Paul's shipwreck.

"The body of the cathedral has been rebuilt in a modern taste, and is very little ornamented. The greatest part of the pictures are by Matthias Preti.

"The service of the cathedral was performed by canons, chosen alternately by the bishop and the pope. The habit they wore in the choir was a purple *capemagne*; they officiated with a mitre, and wore a golden cross on the breast. The nomination to the deanery of this chapter was formerly a royal one; but it has since been transmitted to the grand-master, with all the privileges annexed to the the crown: Charles V. in the act of donation, alone reserved to himself the right of choosing the bishop, who were the grand cross of the order, and held the first place in the council, though the constitutional law of the order did not acknowledge him for conventual bailiff.

"The Old City had for governor a *bakem* or *podesta*, chosen by the grand-master out of the class of principal citizens. This governor bore the name of *captain of the rod*; because the sign of his jurisdiction was a rod. This civil and criminal jurisdiction extended over the old city, and the six following casals; Dingkle, Siggiri, Zebug, Stadard, Lia, and Mosta. After this tribunal had pronounced sentence, appeals might be made to the supreme court, which was held in the city Valletta.—The captain of the rod, when he accompanied the sovereign through the island, had the privilege of riding on horseback on the left hand of the prince's carriage. The Town-hall of the old city was called Banca Dei Giurati. The municipality consisted of four jurats, and the bakem, who acted as president.

"The catacombs in the Old City * have always been celebrated; and, indeed, with the greatest justice. They are very extensive: and contain streets in all directions; which are formed with such a degree of regularity, that the title of Subterraneous City has been given to this place. Many of the different passages have been walled up, lest the curious spectator should lose himself in such a labyrinth. The entrance communicates to a house belonging to M. Pieto Greco, rector of the college (see Hoüel); from whence the descent is about eight or nine feet by a staircase three feet wide, leading to a kind of gallery, extremely narrow, and containing sepulchres of different sizes, some proportionably formed for infants, placed in different recesses on each side. These corridors are extremely irregular, divided into several passages, which branch out in various directions, and form apartments very much in the same style as the first, only more or less large, but all equally full of tombs. The roof or ceiling of one of these halls appearing to want support, a group of fluted pillars has been erected; but without either strength, taste, or regularity! —These catacombs are about twelve or fifteen feet below the surface of the rock in which they are cut. The stone is soft and porous, consequently subject to be easily penetrated by water: in order, therefore, to prevent the ill effects of such filtration, small gutters or trenches were made at the bottom of the lateral parts of the galleries; which were covered over in a manner for any person to walk upon them, and served as conduits for the different streams of water which met together, and were afterwards lost in places made purposely to receive them. By such means these caverns were kept perfectly dry, and were not dangerous to those who were forced to take shelter in them: the bodies were likewise easily let down for interment. The stones from which these catacombs were dug is of so soft a nature, that vegetables and shrubs grow in it. The roots of many of the latter, in

* "See Abela, for the plan of these catacombs."

the upper surface, have pierced through the rock, without splitting it: these appear to grow naturally, even to the height of twelve or fifteen feet; and are two, three, (sometimes more) lines in diameter. It is remarkable that the roots of the shrubs thus growing in the heart of the rock should be as large as if exposed to the open air; for it is natural to suppose that so confined a situation would impede their growth.—These catacombs are infinitely superior to those at Naples, which are merely excavations made at different times for procuring stone for building.

"Near this city is the Grotto of St. Paul, a cave divided into three separate parts by iron grates. The altar is in the part furthest from the entrance; in which is also a beautiful statue of St. Paul, in white marble, the work of Caffa. The second resembles the nave of a church; and is a rock where the vegetation is constant, yielding a peculiar sort of earth, famous for the cure of fevers. This earth is continually regenerating, is of an absorbent nature, and reckoned very efficacious as an alterative in all disorders occasioned by acrimonious humours. The entrance serves as a place of worship: in fact, the primitive Christians themselves who inhabited Malta made use of it as a church; and in 1507, a hermit having fixed his abode in this place, drew after him a great concourse of devout votaries.

"The city Valetta is situate 13 degrees 40 minutes to the east of the meridian of Paris. The first stone was laid in 1566, and this spot particularly chosen on account of its elevated situation between the two great ports of the island. The plan was given by La Valette himself, though it was thought at the time to be drawn by Captain Laparelli. It is said that the original idea of the grand-master was only to enclose the convent, with all its dependencies, within the walls; and towards the end of the century there was but too much reason to regret that such a plan had not been carried into execution.

"The walls of this new city were no sooner traced out, than the inhabitants of the island, of all ages and both sexes, voluntarily employed themselves to complete a town, which in future was not only to serve them as a place of defence, but to encrease their commerce and secure their possessions.

"By a decree of council, this new city was called *La Valetta*: but it being customary at that time in Sicily to join a suitable epithet to the name of each town, the grand master expressed his wishes that a truly Christian one, worthy the modesty of an order which prided itself alone in the cross of our Saviour, should be chosen; it was therefore called *Humilissima*.

"La Valette dying in 1568, his successor, P. de Monté, completed the different works commenced during the glorious reign of the great defender of Malta and the Christian faith. The whole being entirely finished; on the 18th of May, 1571, the entire body of the order quitted the Burgh, where they had resided from their first arrival in Malta, and proceeded in a most solemn manner to their new habitation in the city Valetta.

"Much less attention had been paid to the magnificence and convenience of the edifices within the walls, than to ensure the safety of the city by strong fortifications. The only church at that time was the *Chapel of Victory*; built by La Valette in commemoration of the raising the siege, and in honour of the Blessed Virgin.

"It was intended to have erected a palace for the grand-master on the spot where the Italian and Castilian inns now stand; but P. de Monté preferred a house built by Eustache Dumont, in the principal square, and which has ever since been the residence of his successors.

"A piece of ground was given to every different language for their respective Inns. The one belonging to the English language, since succeeded by the Anglo-Bavarian, was then on the spot now called *La Polverista*. A particular post was also assigned to each language, to defend in case of attack: these were as follow:—

Provence, the Cavalier, and Bulwark of St. John

Auvergne, Bulwark of St. Michael.

France, the Cavalier, Bulwark of St. James.

Italy, Bulwark of St. Paul and St. Peter.

Arragon, Bulwark of St. Andrew. England, the Platform of St. Lazarus. Germany, Bulwark of St. Sebaſtian. Caſtille, Bulwark of St. Barbara.

"There are three gates to this city, viz. *La Reale* (Royal), the *Marine*, and the gate towards Marſa Muſceit. The principal ſtreet reaches from the Royal Gate to the Caſtle of St. Elmo, and the others are built in a ſtraight line parallel to the former; the whole paved with flat ſquare ſtone. The pavement was however extremely bad till the year 1771, and many of the houſes very inconvenient from having ſteps in the front: but the ſtreets have ſince been levelled at a great expence, and ſubterraneous channels dug to carry off all impurities, and at the ſame time to open a paſſage for rain water; in ſhort, to make conduits to convey fountain water into all the public and private ciſterns throughout the city. —The greateſt part of the inhabitants being unable to provide for ſo enormous an expence, the public treaſury advanced money to forward theſe improvements; by which means the city La Valetta is now magnificently paved, and the houſes cleared from ſteps, which were not only inconvenient but extremely unſightly, and rendered the paſſage through the ſtreets both embarraſſing by day and dangerous by night.

"Beſides private ciſterns to every houſe, there are likewiſe public ones; together with a fountain, the ſource of which is in the ſouthern part of the iſland, but the water conveyed by an aqueduct, built at a conſiderable expence by the grand-maſter Aloff de Vignacourt. This aqueduct from Diar Chandal, where it commences, to the ſquare before the grand-maſter's palace, is 7478 canes * of eight palms each, in length. It having ſuffered extremely from the ravages of time, the grand-maſter Rohan repaired, and indeed partly rebuilt it, from his own private purſe. The manner in which the water of this fountain is conveyed has been already deſcribed; and if the winter rains are not ſufficient to fill the ciſterns, it affords a conſtant ſupply.

"The houſes are neat, and built of handſome ſtone; the roofs forming a flat terrace plaſtered with pozzolana, with pipes conducting to the ciſterns, by which means every drop of rain water is preſerved. Moſt of the houſes have a balcony advancing into the ſtreet, where the inhabitants paſs a great part of their time.

"The pariſh churches in the city Valetta, and the chapels belonging to the different convents of religious orders, are daily ornamented by gifts of the Malteſe, who have always been celebrated for a never-failing piety and devotion: they even continue the ancient cuſtom of the African Chriſtians in the time of the Romans, who uſed to engrave croſſes with the point of a needle, in order to diſtinguiſh them from the Gentiles.

"The church of St. John, built by the grand-maſter La Caſſiere, and afterwards conſecrated by D. Ludovico Torrés, archbiſhop of Montreal, was greatly enriched by preſents made to it every five years by the ſovereign, and all the grand-priors of the order. The firſt general chapter held at Malta aſſigned a ſeparate chapel in this church to every language: theſe form the two aiſles of a tolerably large nave, all the carved ornaments of which are gilded with ſequin gold at the expence of the grand-maſter, Coloner. The pictures in this church are almoſt all by Matthias Preti; whoſe talents ought to have induced the order to have received him as a knight by favour, of the language of Italy. Every compartment of the roof, between the pillars of the chapel, is ornamented by a picture repreſenting the different events of the life of St. John: the greateſt part of them are incomparably fine.

"The pavement of the church is compoſed of ſepulchral ſtones of inlaid marble of different colours. Nothing can be more magnificent than ſeveral of theſe monuments; ſome of which are incruſted with jaſper, agate, and other precious ſtones, and coſt more than a thouſand pounds ſterling.

"The principal altar is placed at a diſtance from all the others, in the middle of the choir; at the further end of which is a group in marble upon a raiſed baſis, repreſenting our Saviour baptiſed by St. John. There is a fine picture, though unfortunately injured by ſmoke, painted by Michael Angelo de Caravaggio, in a chapel

* "A cane is nine feet.

called the Oratory, the entrance of which was formerly the chapel of the language of England. St. John's hand is kept in this oratory; a moſt precious relick, preſented by the Turkiſh emperor Bajazet, to D'Aubuſſon, the grand-maſter of Rhodes.

"The chapel dedicated to the Virgin, contains two *ex votos* of immenſe value; and was lighted by a golden lamp, faſtened to the roof by a long chain of the ſame metal. There are many different articles in the treaſury of this church, not only extremely valuable, but of the greateſt antiquity and fineſt workmanſhip. None of theſe, however, were ſpared by the French; who, from the firſt moment of their arrival, began to carry away, during the night, every thing made of gold or ſilver, in order to convert them into ingots.

"The exterior of the church of St. John was by no means equal to the inſide, which was ſo magnificent, and at the ſame time ſo curiouſly elegant, that they even imitated the pattern of the paintings on the ceiling, in the colours of the tapeſtry diſplayed on great feſtivals.

"The ceremonies obſerved in this church, performed with great pomp and decorum, were particularly ſplendid. The canopy, under which was placed the grand-maſter, was in the ſanctuary next the evangeliſt; and the grand-croſſes were on benches below the communion-table. The knights, and all perſons attached to the ſervice of the order, were ranged along the ſides of the church; and, leaving an open ſpace in the middle, added extremely to the beauty of the *coup d'œil*. The prior of St. John officiated in his epiſcopal habit; and whilſt he was at the altar, one of the acolytes was employed in refreſhing him by means of a large fan of feathers, with a handle of burniſhed gold.

"One feſtival, in particular, was celebrated with the moſt ſolemn pomp. As a knight of Malta, I feel too ſenſibly how cruelly painful it is to be forced to ſpeak on the ſubject; but ſuch was the purity of its inſtitution, and ſo grand its object, that it is impoſſible to paſs it over in ſilence.

"On the 8th of every September, the anniverſary of the raiſing the ſiege of Malta was conſtantly celebrated; and no one could poſſibly carry the victorious ſtandard to the foot of the altar without feeling a ſentiment of the profoundeſt reſpect. This part of the ceremony was announced by warlike muſic, and a diſcharge of artillery from all the different forts. The ſtandard was carried by a knight wearing a helmet and a habit in the form of thoſe worn in the cruſades of old: on his left hand marched a page bearing the ſword and poniard ſent by Philip II. of Spain to La Valette; and on the right was the marſhal, accompanied by the whole language of Auvergne, to whoſe knights the grand ſtandard is particularly confided. A fine portrait of the grand-maſter was exhibited to the people on that day, and viewed by them with every ſentiment of admiration and reſpect. This portrait belongs to the language of Provence, and was painted by the commander Favray *.

"The other churches were likewiſe richly decorated, and contained fine pictures. In the fourth chapel of the church of St. Dominick, to the left, was a picture of St. Roſe, by the Calabrian. In the ſecond chapel of the church formerly belonging to the Jeſuits, were three pictures, repreſenting the principal events of the life of St. Peter, viz. the angel delivering him from priſon; his parting ſcene with St. Paul; and his crucifixion. Theſe were the *chef d'œuvres* of the above mentioned artiſt. There was alſo a picture by the ſame hand in the ſecond chapel of the church of the Carmelites, repreſenting St Roch and the Bleſſed Virgin: the head of the latter not well executed.

"Several families from Rhodes having followed the body of the order to Malta, and many of the Greeks having been ſince eſtabliſhed in the iſland, it was ordained that divine ſervice according to the rites of the Greek religion ſhould be performed in one of the pariſh churches, and that the curate ſhould have the title of *Papas*. This church enjoys a great number of privileges, which have been granted as rewards to the Greeks for their ſervices during the ſiege of Malta.

"The public edifices in Malta conſiſt of the Palace of the grand-

* "This modern painter has left ſome very fine pictures at Malta.

maſter, the Hôtels or Inns of the different languages, the Conſervatory, the Treaſury, the Univerſity, the Town-hall, the Palace of Juſtice, the Hoſpital, and the Barracks, all of which are built with much ſimplicity: the opinion of *Houel* may indeed be adopted with juſtice, for two qualities certainly diſtinguiſh the Malteſe architecture; the one, a moſt exquiſite taſte in the compoſition of the general maſs; and the other, a noble plainneſs in the *minutiæ*. The front of the Provençal Inn, and that of the Conſervatory, are the moſt remarkable for their ſtyle of architecture. One part of the latter edifice ſerves for the public library; which uſeful eſtabliſhment was firſt inſtituted by the baillie de Tencin, in 1760, who during his life-time furniſhed it with nine thouſand ſeven hundred volumes, which he had collected at a conſiderable expence. His portrait is in the library, which was founded for perpetuity by the laſt general chapter, held in 1776. It has been very greatly augmented ſince that time; and in 1790, conſiſted of ſixty thouſand volumes. Books were conſtantly arriving from all parts; it having been decreed, that at the deceaſe of a knight of Malta, in whatſoever country he reſided, his books ſhould be ſent to the public library."

The *Malteſe*, as to their dreſs, cuſtoms, ceremonies, &c. are thus delineated.

"The Malteſe, though continually ſubject to different nations, have always preſerved their original character; which ſufficiently proves their deſcent, and, at the ſame time ſhows that they have mixed very little with any of the people who have by turns governed their country.

"Their countenances announce an African origin. They are ſhort, ſtrong, plump, with curled hair, flat noſes, turned up lips, and the colour of their ſkins is the ſame as that of the inhabitants of the ſtates of Barbary: their language is alſo ſo nearly the ſame, that they perfectly underſtand each other.

"It is, perhaps, as much owing to the ſituation of Malta, as to the different ſtrangers who have viſited and conquered the iſland, that the Malteſe have become very induſtrious, active, faithful, economical, courageous, and the beſt ſailors in the Mediterranean. But, notwithſtanding theſe good qualities, they ſtill retain ſome of the defects generally attributed to the Africans; and are mercenary, paſſionate, jealous, vindictive, and addicted to thieving. They have ſometimes recalled the idea of the *Punica Fides*. They are fantaſtical and ſuperſtitious in the higheſt degree, but their ignorance does not unfit them for the cultivation of the arts.

"The Malteſe habit (excepting that of the eccleſiaſtics, lawyers, and tradeſpeople, who dreſs in the French ſtyle, and are few, compared to the people at large), conſiſts of a large cotton ſhirt, and a waiſtcoat likewiſe very large, with ſilver, and ſometimes gold, buttons; to theſe are added a *caban* and cloak reaching rather below the ſmall of the back, and a very long girdle twiſted ſeveral times round the waiſt, in which they conſtantly carry a knife in a ſheath: they alſo wear long and full trowſers, with a ſort of ſhoe called *korch*: but they do not often make uſe of the latter, having almoſt always both legs and feet entirely naked. This *korch* is merely a leathern ſole, with ſtrings to faſten it round the leg. They never wear hats, but blue, red, white, or ſtriped caps. People of eaſy fortune uſually carry fans in their hands, and wear blue or green glaſs ſpectacles; for ſuch is the exceſſive heat occaſioned by the reverberation of the rays of the ſun from the ſtones, and the white tufa, that, notwithſtanding this precaution, there are many blind people; indeed the greateſt number have very weak eyes.

"The Malteſe are remarkably ſober; a clove of garlic, or an onion, anchovies dipped in oil, and ſalt-fiſh, being their uſual diet. On great feſtivals, they eat pork. Hogs are very common in towns and villages; many of theſe animals belong to the church and to different convents, and walk about the ſtreets both night and day, where they pick up ſufficient nouriſhment. They are ſeldom moleſted, and never ſtolen.

"There are no people in the world more attached to their country than the Malteſe; and their conſtant hope is to end their days in what they dignify with the title of *Fiore del Mondo* (The Flower of the World).

"The Malteſe women are little, and have beautiful hands and feet. They have fine black eyes, though they ſometimes appear to ſquint, owing to their always looking out of the ſame eye; half of the face being covered with a ſort of veil made of black ſilk, called *faldetta*, which they twiſt about very gracefully, and arrange with much elegance. The women, even of the higheſt rank, unlike their huſbands, conſtantly preſerve their *coſtume*; and any one who ſhould adopt the French faſhion would make herſelf very ridiculous. They are extremely fond of gold and ſilver ornaments, and it is not uncommon to ſee even the peaſants loaded with trinkets of thoſe two metals. Their dreſs conſiſts of a ſhort ſhift, called *kmis*; of a linen or cotton under petticoat, termed *Ideil*; of a coloured upper one, which is generally blue, open on one ſide, called *ghefuira*; and of a corſet with ſleeves, termed *ſidria*. The back part of their neck-kerchief is faſtened up to the head, and their hair, which is ſmooth, well powdered and pomatumed, is dreſſed in front in the form of a ſugar-loaf, much in the ſtyle of the *toupées à la Gréque*, ſo long worn by the men. They ornament their necks with gold and ſilver chains; ſometimes, indeed, with necklaces of precious ſtones: their arms are loaded with bracelets, and their ear-rings are in general more expenſive than elegant. Their ſhoe-buckles are extremely large, and always either of ſolid gold or ſilver.

"The Malteſe baroneſſes live very retired, and in the moſt exemplary manner. The morals of the women in the country retain all their original purity; and if libertiniſm is to be remarked any where, it is among thoſe women who inhabit cities, and who, having no other reſource but obtaining ſome office for their relations, are ſometimes obliged to diſpoſe of their favours in order to procure it. To complete the portrait of the inhabitants of Malta, and to give a ſtill better idea of their character, it will be neceſſary to enter into ſome particulars relative to their ancient and modern cuſtoms and ceremonies.

"The Malteſe, either from a wiſh to imitate the Oriental manners, the ſeverity of which they had witneſſed in the Arabs, or from the example of the jealous Spaniards, formerly kept their wives in the ſtricteſt retirement. The prudent inhabitants of the country conſtantly repeated to their children, 'that women ſhould never appear but twice in public; the day they were married, and when they were buried.' They were therefore always employed within doors, and never went out, except at a very early hour to church, when they were entirely covered with a long and large mantle. This *coſtume* came originally from Sicily, and reached from the head to the feet; the forehead and eyes alone were viſible; but the upper part of the mantle was cut in a different manner for unmarried women, the former wearing it round and the latter in a pointed form.

"Some time afterwards, when the fair ſex was allowed a proper degree of liberty, and the deſire of pleaſing encreaſed with the opportunity of inſpiring admiration, the women threw off this heavy garment, which not only kept them concealed, but was extremely unpleaſant: they however conſtantly wore veils; which, they conceived, decency required to be black, and the only colour they could with propriety wear when abſent from their own homes.

"Marriages in Malta were always entirely arranged by the parents; who conſulted their own intereſt, and the ſuitableneſs of the connection, without attending to the inclinations of their children. The articles of the contract ſettled, and the portion aſcertained, the young man ſent his intended bride a preſent conſiſting of certain fiſh ornamented with garlands of ribband, and in the mouth of the fineſt amongſt them a ring. The firſt interview was then fixed to take place in preſence of the parents and their particular friends, who were regaled with ſweetmeats and other refreſhments; but juſt before this meeting, the two mothers of the young people retired either into an arbour in the garden or ſome ſeparate apartment, where they prepared a mixture of aniſeed, aromatic plants, ſalt, and honey, with which they rubbed the bride's lips, with the idea of rendering her affable and prudent. She was then conducted to the room where her future huſband waited her arrival; who preſented her with a ring on

which were engraved two hands united, the emblem of *mutual faith*, together with bracelets, necklaces, and a gold chain, ſhe giving him in her turn a handkerchief trimmed with lace and bows of ribband.

"On the day appointed for the celebration of the nuptials, the moſt reſpectable perſonages among the huſband's relations threw a white and very fine veil over the bride's head; who was extremely ornamented, and wore a velvet *ſimarre*, in which the other relations made certain rents for the purpoſe of affixing ſmall golden ſhells. They then proceeded to church for the *baddara* or ceremony, attended by performers on different inſtruments, and ſingers who ſang ſtanzas in praiſe of the young couple. Theſe muſicians were preceded by three men: the firſt bearing on his head a baſin of white earth, painted and varniſhed in arabeſque, of a yellow colour; this was filled with freſh *brioches* (a kind of cake), on the largeſt of which were placed two ſmall figures: he alſo wore a ſcarf, with a round cake called *collora* hanging from it. The ſecond carried a baſket filled with ſugar-plums and candied nuts, which one of the relations diſtributed among the acquaintances he happened to meet: in the middle of the baſket was a handkerchief folded in the form of a pyramid, and ornamented with the images of the Virgin, St. Joſeph, and the infant Jeſus. The third was conſtantly employed in burning perfumes. The bride and bridegroom followed, under a canopy of crimſon velvet feſtooned, carried by four of the principal perſons who attended the wedding; and the reſt of the relations cloſed the proceſſion. This cuſtom of the canopy continued in uſe till 1688, when it was forbidden by the biſhop.

"The arrival of the proceſſion at the church was announced by the ringing of bells; and the prieſt was preſented with a baſin containing a cake, a handkerchief, and two bottles of wine, the uſual fee on ſuch occaſions. The bleſſing given, they returned from church in the ſame order as they went. The whole of the ceremony generally laſted four hours. On the entry of the new-married couple into the houſe, a ſervant from one of the windows threw a few handfuls of grain and ſome ſmall money on their heads. There was a reigning prejudice in thoſe days among the Malteſe, which made them believe that if the wife on her return from church put her foot firſt on the threſhold of the door, ſhe would undoubtedly govern her huſband; now with ſuch an idea, it is not very likely the bridegroom be polite enough to give place to his bride on this occaſion.

"The nuptial feaſt took place immediately afterwards; but the bride either ate in a ſeparate apartment, or in a corner of the hall, which was properly prepared and covered with linen cloth to conceal her from public view. The repaſt over, ſhe was ſeated next her huſband, and drank out of the ſame cup.

"At a village wedding, the company danced during the feaſt; each dancer throwing a piece of money to the fiddlers, and each gueſt contributing a fowl to the repaſt.

"Till the beginning of the eighteenth century, all balls given in town on wedding days were in the Spaniſh ſtyle, and every one danced with caſtanets in their hands.

"The bride always paſſed the firſt week in her father's houſe; after which ſhe was received with much pomp by her huſband, whoſe relations gave a great feaſt and a ball.

"The Malteſe never married during the month of May; indeed, they carried their prejudice ſo far, that they would not even cut out a coat, thinking it impoſſible that any thing begun at that time could ever ſucceed. This ſuperſtition calls to remembrance the manner in which the Romans divided the year into fortunate and unfortunate days; and it is impoſſible not to perceive a great reſemblance between the old Malteſe cuſtoms, and thoſe of various ancient nations.

"On the death of a Malteſe, two women called *Neuicha*, hired for the occaſion, and habited in long mourning cloaks, immediately entered the houſe of the deceaſed, ſinging, in a low and diſmal voice, ſome moral ſentences. Theſe women cut away the branches of ſuch vines as formed arbours in the courts, ranged through all the apartments, overturned the flower-pots in the windows, broke ſome of the ornamental furniture, and

carrying the remains into a retired ſpot, threw them into a cauldron of boiling water, in which they mixed ſoot and water. With this liquid they ſtained all the doors in the houſe, ſighing moſt bitterly whilſt performing the operation. The *neuicha* then proceeded to the chamber of the deceaſed, already in his coffin, and ſurrounded by his female relations wearing veils over their faces, and black ſilk cloaks; the room, otherwiſe entirely unfurniſhed, was hung with black cloth. The *neuicha*, throwing themſelves on their knees at the foot of the coffin, began ſinging the praiſes of the dead; and at the end of each couplet the other women beat their breaſts, wept bitterly, and cut off handfuls of their hair, which they ſtrewed over the coffin. The ſame day, cakes and boiled wheat were diſtributed among all the relations, and the hair was cut off the tails of every horſe in the ſtables belong to the houſe of the deceaſed.

"The funeral proceſſion was always compoſed of the relations in mourning, preceded by hautboys, trumpets, and the *neuicha*. When the corpſe was interred, a pillow filled with orange and laurel leaves (the latter was regarded by the Pagans as expiatory) was placed under the head; and a carpet ſpread over the tomb, which was ſuffered to remain ſome days, to ſhew that during that time it was forbidden to walk over it.

"No fire was lighted for three days in the kitchen of the deceaſed, and either the moſt diſtant relation or moſt intimate friend ſent a dinner to the inhabitants of the houſe; which they ate croſs legged on a mat on the floor. Women on theſe occaſions remained forty days confined to the houſe, but men went out on the ſeventh day. — The mourning laſted either one or two years, according to the degree of relationſhip.

"The infectious diſtemper which deſtroyed ſuch numbers in Malta in 1676, put a ſtop to the ceremonies we have juſt deſcribed, and they have never ſince been renewed.

"When a nation no longer keeps up its ancient cuſtoms, the character of the people frequently undergoes alteration, and this is a ſign that the ſociety of foreigners has had a great influence over their natural diſpoſition. If theſe foreigners obtain ſovereign power over the natives, it is a proof likewiſe that the latter are ſatisfied with the government under which they live. The Malteſe, when ſubjected to the Goths and Vandals, had not only loſt the commerce which enriched their iſland, but, at the ſame time, that ſocial character which is generally attendant on the ſpirit of trade. Finding themſelves a prey to the iniquity and avarice of their governors, they became more attached than ever to their ancient cuſtoms, the practice of which at leaſt afforded the conſolation of ſeparating them in ſome degree from their oppreſſors.

"The diſinclination felt by the Malteſe to aſſociate with the different powers which ſucceſſively reigned over their iſland, ceaſed on the introduction of the order of St. John of Jeruſalem. Fortunately a moſt important event ſoon gave the ſovereign and his ſubjects an opportunity of forming a judgment of each other. This was the abſolute neceſſity of uniting their forces to repulſe the common enemy. The valour and generous example given by the knights, preſently excited the admiration of the natives; who, in their turn, diſplayed ſuch activity and fidelity, as gave them a juſt claim to the eſteem of the former. The renewal of commerce which afterwards took place; together with the encouragement given to agriculture; the benefits properly diſpenſed; the riches of the order, which circulated throughout the iſland by the purchaſe of different articles of conſumption; the pay of the troops, joined to ſalaries annexed to employments, which were multiplied beyond imagination, ſoftened the Malteſe by degrees. Their diſpoſitions had been ſcured by misfortunes; but they at laſt became ſo ſatisfied with their ſituation, that they gave up their ancient cuſtoms, in order to connect themſelves more cloſely with their governors, of whom they never had the ſmalleſt reaſon to complain.

"The marriage ceremony is now performed in the ſame manner as in other parts of Chriſtendom; with this only difference; that the bride's firſt viſit to her parents is celebrated by a feſtival called *Hargia*, which conſiſts merely in a grand *converſaziene* in the Italian ſtyle, at which refreſhments of

every kind are distributed to the company.

"The ancient ceremonies practised at funerals, are likewise abolished; the *neuicha* no longer make part of the procession; being represented by two women in black cloaks, who carry chafing dishes on their heads, filled with perfumes.

"The only custom peculiar to Malta still subsisting, and which indeed is retained among none but people of fortune, is the *cucciba*, that is to say, an assembly given by parents on their children's first birth-day. The company being met in the great hall, which is always much more ornamented than any other part of the house, the child is brought in; and if it be a boy, he is presented with two baskets, the one containing corn and sweetmeats, and the other trinkets, coins, an ink-stand, a sword, &c. The choice he makes on this occasion, will, according to their notions, give a just idea of his future disposition, and the mode of life he will embrace. Should he chuse the corn, it is a sign of a liberal character; if he prefers the ink-stand, he is to be brought up either to trade or the bar; and if he takes the sword, the greatest hopes are entertained of his courage. Achilles thus, by a choice of the same nature, discovered to the court of Lycomedes, that his female habiliments served only to conceal a hero. If the child be a girl, needles, silks, and ribbands, supply the place of the sword and the ink-stand.

"An entertainment was formerly given on Shrove-Tuesday, by the grand-master to the people, in the great square of the city Valetta. Long beams were fixed against the guard-house opposite to the palace, and between each were fastened rope-ladders, the whole covered over by branches of trees in leaf: to which were tied, from top to bottom, live animals, baskets of eggs, hams, sausages, wreaths of oranges; in short, all kinds of provisions. This edifice was called *Cocagna*, and was crowned by a globe composed of linen cloth, on which stood the figure of Fame *in relievo*, holding a flag with the grand-master's arms. The people were assembled in the great square, and were prevented by one man, with a wand in his hand, from attacking the *Cocagna*, till the grand-master gave the signal. The man with the wand is entitled the *Gran Visconti*, and the administration of the police is committed to his care. The Maltese people were so obedient, and stood in such complete awe of this officer of justice, that one day, on a false signal being given, they had already begun to attack the *Cocagna*, but on being called back, the crowd, though half way up the ladder, immediately descended in silence.

"The Maltese never allowed either foreigners or soldiers to share the profits of this festival, but resented very seriously any attempt at participation. The provisions of the *Cocagna* became the property of those who, having seized them, were able to carry them off in safety through the crowd. This caused furious battles, the combatants assailing each other, attacking and defending with great violence. To the first who reached the figure of Fame was allotted some pecuniary remuneration, and on the standard's being taken to be returned to the grand-master, the cloth globe, composed of two parts, burst open, and out came a flight of pigeons.

"Happily the repeated shouts of the populace prevented the cries of the miserable animals hung to the *Cocagna* being heard, though these victims were pulled to pieces from the branches and eat up, whilst still alive. The people were particularly delighted with this entertainment, which had been suppressed for some time, but was re-established once more during the reign of the grand-master Rohan.

"All young women residing in the country insisted, before they were married, on its being particularly stipulated in the contract, that their husbands should take them every year to the city La Valetta on St. John's day, to the Old City on St. Peter's, and to the casal Zeitun on St. Gregory's. This plainly shewed they had no great idea of the complaisance of their intended bridegrooms; and as they were very anxious to exhibit their persons, and at the same time possessed no inconsiderable share of curiosity, they had recourse to this method to prevent the possibility of a refusal.

"The grand festival on St. John's day brought a great concourse of people to the city Valetta. The church

of the order was entirely filled: all the troops were under arms, and lined the ſtreets during the general proceſſion, at which the grand-maſter, the council, and the whole body of knights, conſtantly aſſiſted. The cannon of the different forts, which had ſaluted with ball the evening before, diſcharged ſeveral volleys during the ceremony. Four races were run in the afternoon, and the prize conſiſted of ſome *canves* of gold and ſilver ſtuffs. The Caſtellany and Jurats were ſeated on this occaſion in a gallery at the end of the courſe, which extended from Fort St. Elmo to the Royal-gate, in order to witneſs who firſt attained the goal; and it was cuſtomary for ſuch jurats who went in carriages, to ſtop a moment as they paſſed under the grand-maſter's balcony.

"The firſt race was performed by men on foot. The ſecond by aſſes, of a very fine breed, called *janets* in Malta; the third by mares; and the fourth by horſes: none of theſe animals had either ſaddles or bridles, and were mounted bare-backed by children of twelve or fifteen years of age, who kept laſhing them on with thonged whips. At night a general illumination took place in the city.

"St. Peter's day, or the *Mnaria*, was the feſtival of the metropolitan church of the iſland. The Old City was twice illuminated on the occaſion, and the ſame races took place as on St. John's day. The crowd met on this holiday at the *Boſchetto*, where indeed a great many people were aſſembled the evening before, and danced all night in a part of the garden where there was a very ſpacious grotto. This commencement of the feaſt was called *Sackaya*; and the women from the country always appeared at it in their richeſt attire. In whatever ſeaſon they happened to be married, they always came in their wedding clothes, by which means the greateſt variety was diſplayed: velvet dreſſes, ſlight ſilks, cloth jackets, and linen petticoats, were indiſcriminately worn. Each family was ſeated under a tree, and partook of a meal, the principal diſh of which was a pie. The lively ſound of the fiddles invited every one to dance, ſo that the whole ſurrounding ſcene preſented nothing but joy and pleaſure: but to thoſe whoſe ears were unaccuſtomed to the Malteſe manner of expreſſing delight; it muſt have been extremely fatiguing, for theſe people continually ſhouted in the ſharpeſt tones, and he who ſcreamed the loudeſt, was eſteemed the happieſt of the party. This noiſe was termed *tikber*, from the word *kabbar*, ſignifying *ſhouts of joy*. On returning from this *fête champêtre*—which, from the exceſſive heat of the place between two burning rocks, no foreigner could poſſibly enjoy — the Malteſe ornamented their calaſhes and horſes with boughs of trees; and this they did in memory of a cuſtom ſubſiſting among the inhabitants of the iſland during their ſtate of paganiſm, who, at the feaſt of Hercules, carried branches of poplars in their hands; this tree being particularly conſecrated to that deity.

"The feaſt of St. Gregory was celebrated by a proceſſion compoſed of all the ſocieties, the clergy belonging to the pariſhes of both towns and caſals, the canons of the cathedrals, and the biſhop. This commenced at caſal Nuovo, and proceeded to caſal Zeitun. It owed its origin to a general vow made at ſome unknown period, the motive of which was moſt probably the averting of ſome great plague, for the word *miſericorde* was thrice repeated by the whole people on going out of church. The proceſſion took place in the morning, and the remainder of the day was paſſed in rejoicings.

"Theſe feſtivals, in which it appears devotion had ſome ſhare, were not the only ones in Malta. The inhabitants likewiſe celebrated the Aſcenſion (which they called *Lapſis*), and St. Laurence's day, by parties on the water. The port was entirely covered by boats, with flags and ſtreamers flying; theſe were filled with muſicians and ſingers, and afforded a moſt lively *ſpectacle*, which laſted till very late at night.

"It was alſo cuſtomary on the firſt of May to deck the grand-maſter's balcony, and the doors of thoſe who were dignified with the grand croſs, with branches of trees; and it appears that this ſign of a holiday, which was introduced in Malta by the families from the iſland of Rhodes, was a remnant of the worſhip of the ſun, formerly adored by the Rhodians.

"On the ſame day the maſt of a ſhip, ninety-ſix feet high, was erected

in the ſquare before the palace, and different kinds of proviſions hung to a hoop fixed on the top of it. This was rubbed with tallow from the bottom to about a third of its height; and on a ſignal from the grand maſter, who was ſeated with the bailiffs in his balcony, the people flew with velocity to the maſt, where they formed themſelves into different parties, the nimbleſt amongſt them climbing on their comrades' ſhoulders, who defended them from the others, and he who firſt reached the flag which waved on the pinnacle, received ſome money, and carried off the proviſions. The art of mounting to the top, conſiſted in twiſting ſucceſſively linen or cotton girdles round the maſt, and the whole of the ſlippery part; ſo that whilſt the foot reſted on the girdle firſt knotted together, the hands were employed in fixing a ſecond and a third, on which, being ſuſpended by the hands, it was neceſſary to untie the firſt with the feet, in order to place it a ſecond time on the fourth ſtep of this kind of ladder. The greaſy part of the maſt being once ſurmounted, agility ſucceeded to art, and the adventurer, who had already overcome the greateſt difficulty, was encouraged to proceed by repeated acclamations of joy: he therefore ſoon arrived at the flag with the grand-maſter's arms, from whence he ſaluted that prince three times, and then proceeded to the top of the maſt, which he encircled with his arms and legs. Having once reached the pinnacle, he reſted on a little ſeat made of ropes, and untying the proviſions, threw ſome of them into the ſquare among the people, whoſe eagerneſs to ſeize on them, always cauſed the moſt violent diſputes. This operation performed, he ſlid eaſily down by a rope faſtened to the top of the maſt, from whence it hung to the ground.

"The Carnival was a great ſource of amuſement to the Malteſe. The public maſked balls began on Twelfth-day, but no one was permitted to appear with a maſk in the ſtreets (in the Italian ſtyle), except on the laſt three days of the Carnival; on the laſt Saturday of which it was the cuſtom for a great number of peaſants to go at an early hour under the grand-maſter's balcony, to wait till he granted them *il Carnavale*. A knight of the grand-croſs made known their requeſt, and the moment it was complied with, the companies of *Battle* ranged through the city. Theſe were Malteſe dreſſed in white, covered with ribbands, and armed with ſwords and ſmall ſhields. Theſe men, to the ſound of a ſort of ſtrolling muſic, performed mock fights, which they finiſhed by lifting up a child who was placed on their arms twiſted together, and who held a flag in his hand, which he furled and unfurled in a tolerably graceful manner.

"During the laſt three days of the Carnival, a large ſtone was ſuſpended to the beam at the corner of the Caſtellany, where the puniſhment of the ſtrappado was uſually inflicted: this was to ſhew, that on thoſe days the ſword of *Themis* reſted quietly in its ſcabbard; in the ſame manner as the Romans never puniſhed any criminals during the Saturnalia.

"On the Sunday, Monday, and Tueſday, calaſhes filled with maſks were continually driving through the ſquares of the palace and the conſervatory, and the chains which at other times prevented the entrance of carriages, were let down at a very early hour. The maſks finiſhed the jollity of the evening at the ball given at the theatre, where the knights had the privilege of dancing unmaſked."

The far-famed *Knights of Malta* ſhall now engage our attention.

"I ſhall now proceed to give ſome account of the manner in which the brothers of the order of St. John of Jeruſalem were profeſſed. The ſtatutes which treat of their reception are ſo ſimple, and, at the ſame time, ſo religious, that I thought it beſt to leave them in their original ſtate, ſince no change I could poſſibly make in the expreſſions would give ſo juſt an idea of the ſubject. But in order to render this article ſtill more complete, I ſhall add an account of the cuſtoms obſerved in the tribunals for the trial of the knights, for depriving them of the habit, and for reſtoring it to them; as alſo the declaration of obedience, and the reception of the brothers de ſtage or donats. As I ſhall cite the oath taken on the occaſion from the original text, the extent of their obligations will be better underſtood. Many authors have given very falſe ideas of this oath, owing, perhaps, to their never having read it, or to their having interpreted it in a wrong ſenſe.

" 'Thoſe who are determined to dedicate themſelves to the ſervice of the ſick, and to the defence of the Catholic religion, in the habit of our order, are received at their profeſſion in the following manner: — They ought to be perfectly well acquainted that they are about to put off the old man, and to be regenerated, by humbly confeſſing all their ſins, according to the eſtabliſhed cuſtom of the church; and, after having received abſolution, they are to preſent themſelves in a ſecular habit, without a girdle, in order to appear perfectly free at the time they enter into ſo ſacred an engagement, with a lighted taper in their hands, repreſenting charity, to hear maſs, and to receive the holy communion.'

" They afterwards preſented themſelves moſt reſpectfully before the perſon who was to perform the ceremony, and requeſted to be received into the company of brothers, and into the holy order of the Hoſpital of Jeruſalem. He then addreſſed them in a ſhort ſpeech, to confirm them in their pious deſigns, to explain how ſalutary and advantageous it was to conſecrate themſelves to the ſervice of the poor in Chriſt Jeſus, to be conſtantly employed in works of mercy, and to devote themſelves to the defence of the Chriſtian faith—a favour which many had vainly attempted to obtain. He proceeded to point out the engagement they were to enter into of perfect obedience;—the ſeverity of the rules, which would no longer permit them to act for themſelves, which obliged them abſolutely to renounce their own will and pleaſure, and implicitly to comply with that of their ſuperiors; ſo that if ever they felt an inclination to do one thing, they were compelled by their vow of obedience to do another.

" He next aſked the candidate whether he found himſelf diſpoſed to ſubmit to all theſe obligations; whether he had ever before taken the vows in any other order; whether he had ever been married; if his marriage had been conſummated; if he owed any conſiderable ſums; and if he were a ſlave: becauſe, if, after having taken the vows, it were diſcovered that he had done any of theſe acts, or had been in the laſt-mentioned ſituation, he would be immediately ſtripped of his habit with diſgrace, as a deceiver, and given up to the maſter to whom he formerly belonged.

" If he declared that he had contracted no ſuch enagements, the brother who received him preſented him an open miſſal, on which he placed both his hands, and having anſwered all the above queſtions, made his profeſſion in the following terms:

" 'I N. do promiſe and vow to Almighty God, to the holy eternal Virgin Mary, mother of God, and to St. John the Baptiſt, to render, henceforward, by the grace of God, perfect obedience to the ſuperior placed over me by the choice of the order, to live without perſonal property, and to preſerve my chaſtity.'

" Having taken his hands from the book, the brother who received him ſaid as follows: 'We acknowledge you as the ſervant of the poor and ſick, and as having conſecrated yourſelf to the defence of the Catholic church.' To which he anſwered: 'I acknowledge myſelf as ſuch.' He then kiſſed the miſſal, placed it on the altar, which he likewiſe kiſſed, and brought it back to the brother who received him, in token of perfect obedience. Upon which, the brother took the mantle, and, ſhewing him the white croſs upon it, thus addreſſed him: 'Do you believe, my brother, that this is the ſymbol of that holy croſs to which Jeſus Chriſt was faſtened, and on which he died for the redemption of our ſins?' To which the new brother replied: 'Yes, I do verily believe it.' The other then added: 'It is alſo the ſign of our order, which we command you conſtantly to wear.' The new brother then kiſſed the ſign of the croſs, and the other threw the mantle over his ſhoulders in ſuch a manner that the croſs was placed on the left breaſt. The brother who had received him then kiſſed him, ſaying: 'Take this ſign in the name of the holy Trinity, of the holy eternal Virgin, and of St. John the Baptiſt, for the encreaſe of faith, the defence of the Chriſtian name, and for the ſervice of the poor. We place this croſs on your breaſt, my brother, that you may love it with all your heart; and may your right hand ever fight in its defence, and for its preſervation! Should it ever happen that, in combatting for Jeſus Chriſt againſt the enemies of the faith, you ſhould retreat, deſert the ſtandard of the croſs, and take to

flight in so just a war, you will be stripped of this truly holy sign, according to the statutes and customs of the order, as having broken the vow you have just taken, and cut off from our body, as an unsound and corrupt member."

"He then put the mantle on the new brother, tied it with strings round his neck, and said: 'Receive the yoke of the Lord, for it is easy and light, and you shall find rest for your soul. We promise you nothing but bread and water, a simple habit, and of little worth. We give you, your parents and relations, a share in the good works performed by our order, and by our brothers, both now and hereafter, throughout the world." To which the newly professed knight answered *Amen*, (that is to say) So be it. After which, the brother who had received him, and all who were present on the occasion, embraced and kissed him in token of friendship, peace, and brotherly love. The priests, particularly he who said mass, then repeated the following prayers:

"'Thou hast showered down thy mercy upon us, oh God! in the midst of thy temple—*Psalm.* The Lord is great, he is worthy to be praised in the city of God, even upon his holy hill, &c.

"'Behold how good and joyful a thing it is for brethren to dwell together in unity, &c. Glory be to Father, &c. Thou hast showered down, &c. Kyrie eleison, Christie eleison, Kyrie eleison. Our father, &c. Lead us not into temptation, &c. Save thy servant, oh God, who putteth his trust in thee. Send him help from thy holy place, and from Sion. Defend him, and let the enemy have no advantage over him, nor the wicked one approach to hurt him. Be unto him, oh Lord! a strong tower from the face of his enemy, and from them that persecute him. Lord, hear our prayers, and let our cry come unto thee. The Lord be with you, and with your spirit.

"'Let us pray.

"'Oh God! who converteſt the wicked, and deſireſt not the death of a ſinner, we moſt humbly beſeech thy divine Majeſty to ſend the aſſiſtance of thy heavenly grace upon this thy ſervant, who putteth his truſt only in thy mercy; and preſerve him with thy continual help, that he may always ſerve thee truly, and never be led aſtray by any temptation, through Jeſus Chriſt our Lord. Amen.

"'Let us pray.

"'Oh almighty and everlaſting God! who alone workeſt great marvels, ſend down upon N. thy ſervant the healthful ſpirit of thy grace; and that he may truly pleaſe thee, pour upon him the continual dew of thy bleſſing, through Jeſus Chriſt our Lord. Amen.

"'Let us pray.

"'The Lord receive thee into the number of the faithful! and, whilſt we his unworthy ſervants receive thee with our prayer, grant thee his grace to do well, with the will to perſevere therein, and bring thee to the happineſs of eternal life! that, as brotherly love has united us on earth, the goodneſs of God, which invigorates that love, may unite us in heaven with his faithful ſervants. Grant this, oh Lord! through the merits of our Lord Jeſus Chriſt, who liveth and reigneth with the Father and the Holy Ghoſt, one God, world without end. Amen.'

"That the minds of the brothers might not be diverted from the duties of their profeſſion by being engaged in troubleſome and tedious law-ſuits, their predeceſſors imagined an eaſy and expeditious method of determining them, by what they called the *egard*, which was put in practice in the following manner:

"Eight brothers being choſen, one out of each language, a ninth was called to them from any language at pleaſure, who was to act as chief, or preſident of the *egard*. He was choſen by the grand-maſter, or by the marſhal, if the brothers happened to be under his juriſdiction; the others were named by the bailiffs, and proclaimed by the maſter equerry. The former, however, was not at liberty to chooſe any one belonging to the language of the contending parties, unleſs he was previouſly approved by them both.

"From this egard the cauſe was carried before the *renfort of the egard*, where the number of brothers was doubled, which made two of each language; and from thence before the *renfort of the renfort*, where there were three of each different language: but

the president always continued the same. If the parties did not abide by the award of those three egards, the *bailiff's egard* was added to them; and this was composed of eight conventual bailiffs, or their lieutenants. The master then named a different president, who was either another bailiff, a prior, or the prior of the church; but if he named a conventual bailiff, an ancient brother of the same language was appointed in his stead.

"Every one of the eight had a single vote; the president had two, that is to say, the casting vote in case of equality. If there were no proper person for this post in one language, he was chosen out of another, so that each egard always consisted of nine members. If one or both the contending parties were bailiffs or priors, the president of all the egards must likewise be a bailiff or a prior.

"When the parties appeared before the egard, the president asked them whether they objected to any one of their judges, and if they did, the exceptionable person was changed for another: the plaintiff opened his case, and stated his grievance, even though the egard was assembled at the request of the defendant. The case having been fully heard, the depositions of the witnesses, which were not allowed to be taken down in writing, but always oral, were summed up. No advocate was permitted to plead except in the absence of the party, or in favour of some particular persons who were entitled to that privilege by the statutes. In this state of the process, the parties were ordered to withdraw, and the brothers of the egard retired to take the decision into consideration. Two balloting boxes were then brought, one for the ayes, the other for the noes; and the ballot took place according to seniority. The president, on the parties being called into court, asked them whether or not they were willing to abide by the award of the egard; if they consented, they were dismissed a second time, and the president having put in his ball, the boxes were opened in presence of the egard, and the state of the ballot examined: he that had the majority of votes carried his cause. The vice-chancellor committed the decision to writing, and communicated it to the public.

"If either or both the parties refused to abide by the award, the vice-chancellor counted the balls a second time, and put down the number of votes for each party at the bottom of the sentence. This writing was kept by the president, and the renfort summoned. If the parties still continued dissatisfied, the renfort of the renforts was assembled; and afterwards the renfort of bailiffs, from which there was no further appeal, and the condemned party was obliged to submit to his fate.

"On assembling the renfort of the renforts and egard of the bailiffs, it was necessary that the president of the first egard should be present with some of its members, in order to examine whether the parties had any thing more to say than what they had advanced before the first egard, and to incorporate their sentence into that pronounced by the last, that the whole together might form one single judgment.

"After the pleadings were over, all the brothers of the first egard retired, except, indeed, the president, who kept his place in the renforts; and when the renfort of bailiffs was about to pronounce sentence, this first president gave his ball in presence of the bailiff's president. The boxes were then opened, and the president of the first egard produced the votes in the order they were given, and this before some of the brothers who were present on the occasion. They were then counted, together with those of the egard of bailiffs, and the party who had the majority gained his cause, and the sentence was carried into execution.

"The votes given by the egards were however to be kept secret, not only from the parties themselves, but from the different egards, till the suit was finished. This manner of judging was formerly called *the justice of the house*. They even proceeded in this court by default against the absent, that is to say, if they had been legally cited to appear; and no appeals were allowed to be made against the sentences pronounced, because such appeals would have reflected in some degree on the judgment of the court.

"The egards were ſometimes aſſembled to take cognizance of complaints made by the grand-maſter, his lieutenant, the marſhal, or any other ſuperior officer. On theſe occaſions they only conſiſted of eight conventual bailiffs, or their lieutenants, and ſometimes of only eight brothers, with either a prior or bailiff, who acted as preſident, and who was appointed by the grand-maſter. If the affair concerned the marſhal, he made choice of a brother who had but one vote. After ſentence was paſſed, no further appeal could be made to the egards, it being entirely definitive. One of the bailiffs was always of the ſame language as the accuſed party. The affair was decided by the majority of voters.

"An egard aſſembled on account of a complaint made by the marſhal, or any other ſuperior except the grand-maſter, was compoſed of eight brothers, one from each language; but in caſe one of theſe languages ſhould not be on the ſpot, the deficiency was neceſſarily ſupplied from another. This ſentence was alſo definitive without appeal to the renfort. Other egards were likewiſe called in to examine into diſputes ariſing betwixt individuals both in civil and criminal cauſes, and in that caſe appeals were made to the renfort, the renfort of renforts, and to the bailiffs. A new tribunal or egard was erected in the laſt general chapter, for thoſe criminal cauſes which were entitled to appeal from the ſentence pronounced by the ordinary council. This was compoſed of a preſident named by the grand-maſter, taken from among the bailiffs *piliers* of the languages or their lieutenants, and of a knight from each language appointed by the ſaid languages for two years. The ſentence pronounced by this new tribunal was to be kept ſecret, and preſented three times to the grand-maſter, when, if confirmed by him, it was executed according to the forms preſcribed by the ſtatutes. This tribunal was held in the ſame hall where the commiſſioners of ſtate convened by the vice-chancellor were aſſembled. The appeal from the firſt ſentence muſt be made within the ſpace of eight days, in order that the members might be aſſembled on the ninth. If the grand-maſter or any other ſuperior commanded any thing contrary to the ſtatutes and cuſtoms of the order, the brothers were at liberty to call an egard, and if the maſter either refuſed or delayed its being aſſembled, the brother might ſtill continue to inſiſt upon it, and was not bound to obey the order given till the egard had decided on its propriety: whenſoever any diſpute aroſe whether or not the egard ought to be held, the grand-maſter or council determined the queſtion.

"Whenever any brother of the order committed a crime of ſuch magnitude as to deſerve being deprived of the habit, the maſter, or his lieutenant authoriſed to act on this occaſion, informed the council of the affair, and aſked advice of its members in what manner he ſhould proceed; the council after maturely deliberating on the nature of the offence, ordered the proofs to be produced, and the information and depoſitions of the witneſſes were received according to the form preſcribed by the ſtatutes and cuſtoms.

"If the crime were thought ſufficiently great to deprive the offender of the habit the maſter or his lieutenant carried his complaint before the general aſſembly, which was convened for this purpoſe by the ringing of a bell, the uſual ceremony obſerved on ſuch occaſions. He then made known the crime committed by the accuſed party: but if he wiſhed to palliate the offence, to prevent the ill effects of ſo pernicious an example, he only ſaid the offender had wronged the order of more than a ſilver mark; and this he ſaid in preſence of the criminal himſelf, who was brought into the aſſembly with a ſtrong guard by the maſter equerry.

"The complaint having been read, the maſter, or lieutenant who preſided in his ſtead, gave the bailiffs of the egard proper time to examine the buſineſs, and to attend to the informations, proofs, and interrogatories, put to the accuſed party, after which ſentence was pronounced 'according to the law of God, to right reaſon, to the ſtatutes, and laudable cuſtoms of the order.'

"The maſter or his lieutenant then named the preſident of the egard, and

deputed a member of the order, of acknowledged integrity, to appear as his attorney and carry on the proſecution; after which, the preſident and the bailiffs of the egard retired into another apartment, where the maſter's attorney on one ſide, and the criminal on the other, appeared before them. The attorney demanded that the culprit ſhould be ſtripped of his habit (if the crime were heinous enough to deſerve ſo ſevere a puniſhment,) and the offender was allowed to anſwer and to make his defence. If he confeſſed his crime and ſued for pardon, the egard went three ſeveral times to the maſter and to the aſſembly, to entreat forgiveneſs for him. If the former thought himſelf juſtified by the ſtatutes in granting this requeſt, they proceeded no further; but if he ſtill continued to demand that he ſhould be delivered over to juſtice, the egard returned to the place from whence it came.

"If, on the contrary, the criminal denied the fact, the witneſſes, informations, and proofs, were produced; and if he were convicted, either by his own confeſſion or by the depoſition of the witneſſes, the egard proceeded to paſs ſentence, and he was condemned to be ſtripped of the habit. The maſter's attorney was then called in, and made acquainted with the ſentence; after which he exhorted the criminal to follow the egard to the maſter and the aſſembly, before whom he again ſued for pardon; the egard interceded for him. But if the maſter or his lieutenant continued inexorable, and orders were given to read the ſentence, the preſident and the bailiffs of the egard, having received the ſame orders three ſeveral times, pronounced ſentence on the criminal, who, having been declared fully convicted, was condemned to be deprived of the habit.

"The ſentence having been thus made public, the criminal fell upon his knees before the maſter, or his lieutenant, and ſtill continued entreating forgiveneſs; whilſt the maſter equerry ſtood by his ſide, ready to execute the orders of the tribunal. The latter then turned towards the culprit, and addreſſed him in the following terms: 'Since by your crimes and diſorderly life you have proved yourſelf unworthy of wearing in future the ſign of the holy croſs, and the habit of our order, which we beſtowed upon you from the good opinion we had formed of the purity of your morals, we now deprive you of them; and this we do to encourage the worthy and terrify the wicked, to whom your fate will ſerve as an example. We therefore cut you off from the noble ſociety of our brothers, and throw you from us, as a corrupt and mortified member.' After theſe words, the maſter equerry, by command of the grand-maſter, or his lieutenant, ſtripped the criminal of his habit, with the following ceremonies. At the firſt order he received, he only placed his hand on the mantle; at the ſecond he untied the ſtrings of the pointed ſleeves, letting them in part fall down before; and at the third, he untied the ſtring which faſtened on the mantle, and ſtripped it off his ſhoulders with theſe words: 'By the authority of the Superior, I take from you the ties which bound on the yoke of the Lord, which is truly eaſy and light, together with the habit of our order, which you have proved yourſelf unworthy to wear.'—The culprit was then reconducted to priſon.

"Should the accuſed party happen to be abſent, he was firſt cited to appear, according to the form preſcribed in the ſtatutes and cuſtoms; but if he did not appear, and it was impoſſible to apprehend him, he was proceeded againſt as an outlaw; that is to ſay, if his crime were committed publicly, if it were directly contrary to the inſtitution of the order, and ſo notorious as to deſerve deprivation of the habit. If then the offence were clearly proved, he was equally condemned by the egard, and the maſter, or his lieutenant, who declared him deprived of the habit after having obſerved the above-mentioned forms. A mantle was brought into the midſt of the aſſembly, and after the third and laſt command was pronounced, the maſter equerry took it and carried it away, to the reproach and ignominy of the criminal.

"The order was ever accuſtomed to ſhew mercy and forgiveneſs to thoſe who repented of their errors and returned to a regular life. Therefore, whenever one of the brothers who had been deprived of the habit

as a punishment for his crimes, had done penance for them, and manifested a sincere desire to reform, and by so doing had, according to the statutes, merited forgiveness, it was then thought proper to restore to him the habit, which was done in the following manner.

"The grand-master, or his lieutenant, convened the assembly by the ringing of a bell, which being assembled, together with the bailiffs, priors, other ancients and knights, according to the usual form, the master, or his lieutenant, gave orders to the master equerry to conduct the criminal into their presence; he accordingly appeared in a secular habit (or even in his shirt, with a rope round his neck, if his crime deserved such disgraceful treatment), with his hands joined, and holding a lighted taper, as a sign that he was shortly to be restored to the charitable good-will and affection of the order.

"In this situation he threw himself at the feet of the grand-master, and respectfully supplicated his forgiveness, entreating to have the habit restored to him, and to be admitted once more into the society of the brethren; to which the master replied: 'Though it has been clearly proved, that your former faults have been the cause that you were justly deprived of the habit of our order, yet, as we have reason to hope that your conduct will be more regular in future, we will consent to pardon you, to restore you the habit, and to readmit you into the society of our brethren: endeavour then to live in such a manner, that we may not be obliged a second time to make you feel the severity of justice. The favour we grant you is very great, and is but seldom bestowed: we therefore wish it may tend to the welfare of both your body and your soul.'

"The master equerry, by command of the grand-master, immediately took a mantle, which he threw over his shoulders, and having tied it, said: 'Receive for the second time the yoke of the Lord, which is easy and light, and may it contribute to the salvation of your soul!'

"The restored knight praised God, thanked him for his goodness, and devoted himself to the service of the order.

"Though the rules enjoined the brothers to obey all the commands of the grand-master without exception, there were some limits to this obedience, without which affairs could never have been properly regulated: these consisted in the rules, statutes, and laudable customs of the order, which commanded the brothers to obey the master for Jesus Christ's sake. Therefore if the master enjoined any thing over and above what they had promised, he was guilty of a sin which Jesus Christ forbad them to commit, since he required that all their actions should be just and right. This, indeed, was the principal aim of the rules of the order, and to which every article in them solely tended. For this reason, whenever the Superior ordered the brothers to perform any thing which appeared to them contrary to the statutes, they were at liberty to call an egard. So far, and no further, did they understand their vow of obedience, which ought never to engage them beyond what was enacted in the statutes, or practised by the laudable customs of the order, which the Snperior was equally obliged with themselves to observe. If he acted contrary to his oath, a brother was no longer bound to obey him.

"Those who were desirous of being received into the confraternity, and to become members de stage or donats in the order, presented themselves before the brother who was to receive them, fell on their knees, and placing their hands on the missal which the brother held open, pronounced the following words: 'I, N. promise and vow to Almighty God, to the blessed Virgin Mary, mother of God, to St. John the Baptist, and to the master of the order of St. John of Jerusalem, that I will exercise, as far as in me lies, all possible good-will, charity, and affection, towards the master, brothers, and the order at large: that I will defend them and their estates to the utmost of my power; and that, if I should be unable so to do, I will reveal to them any plot against their interest, or indeed any thing prejudicial to them which may happen to come to my knowledge: that I will never be professed in any other order but in this of St. John. I therefore entreat, that, in case I should not

make my profeſſion, my body at my death may be allowed to be buried in the church yard belonging to the order. I alſo promiſe to make a preſent every year at the feſtival of St. John the Baptiſt, in acknowledgment of my being of the confraternity.'

"After theſe words, the brother who received him thus anſwered: 'Since you have made the aforeſaid promiſes, we admit your ſoul, and thoſe of your anceſtors, to a participation in all the divine offices, good works, prayers and maſſes, which ſhall be done and ſaid for the future in our order: beſeeching our Lord Jeſus Chriſt to make you partaker thereof.'

"The brother then kiſſed him, as did all the reſt who were preſent; and his name was entered in the regiſter of the confraternity, together with the ſum he had promiſed to give every year."

Beſides a very large map of Malta, and a bird's eye view of the city and port, there are fourteen elegant prints which embelliſh this intereſting publication.

LXXXV. THE HISTORY OF ENGLAND, *from the Peace of* 1783, *to the Treaty concluded at Amiens in* 1802; *being a Continuation of Coote's 'Hiſtory of England from the earlieſt Dawn of Record to the Peace of* 1783.' *By the Author of the former Part. Kearſley.* 8*s. in boards*, 446 *Pages.*

WE are happy in bringing forward this Hiſtory of England by Dr. Coote, and our *extracts* ſhall be the longer from this concluding volume, becauſe the public appears not to be ſo fully appriſed of its merits as it might be wiſhed. Take by way of ſpecimen, the ſketch of the famous debate reſpecting the *Eaſt India Company* in 1783.

"When the Britiſh parliament reaſſembled, his Majeſty recommended two objects to its ſtudious deliberation —the prevention of illicit trade, and the improvement of the ſtate of the Eaſt-India company. A committee of inquiry was appointed by the commons for the former buſineſs; and the members of the cabinet had frequent conferences on the latter ſubject. From the reſolute ſpirit of Mr. Fox, ſome ſtrong meaſure was expected; and the bill prepared by him exhibited traces of his bold and determined character. He introduced it by an able ſpeech, which was admired even by thoſe who decidedly diſapproved his plan. He repreſented the ſubject of diſcuſſion as unuſually important, connected with the beſt intereſts of the Britiſh empire, affecting the honour of the nation, and involving the fate and the happineſs of thirty millions of perſons. The ſyſtem of 1773, he ſaid, had made a conſiderable change in the different departments of Indian adminiſtration; but it did not appear to be the reſult of the moſt judicious policy or the moſt enlightened views; and it had by no means proved ſucceſsful in the execution. Tyranny and rapacity ſtill prevailed; and abuſes of the groſſeſt kind were reapeated with connivance or encouragement. To obviate the ill effects of theſe continued enormities, and alſo to prevent the bankrupcy of the company, a new plan, comprehending all the energy of rigid reform, was eſſentially neceſſary. The authority of the directors, having ſo long been improperly and injuriouſly exerciſed, ought to be ſuſpended; and the power of the company's ſervants ought to be reduced within the bounds of moderation, inſtead of being ſuffered to branch out into the wild luxuriance of licentiouſneſs. The bill by which he hoped to effect this reform embraced a great variety of objects. It required the ſtrict obedience of the governor-general, and all the officers of the company, to the orders of commiſſioners named by parliament, who were to be aſſiſted in their new truſt by the advice of nine proprietors of India ſtock. It prohibited the rulers of the provinces from the exchange or acceptance of territory, from unprovoked invaſions, the loan of troops to independent princes, and other unjuſt or unneceſſary acts of power. It annulled all grants of monopoly, proſcribed preſents in general, and checked the aſſignment of farms to the ſervants of civil officers. It alſo provided for the proper treatment of protected princes, as well as for the ſecurity of the zemindars and polygars in their poſſeſſions, and pointed out a mode of adjuſting the diſpute between the rajah of Tanjour and the nabob of Arcot. By the bill which nominated commiſſioners, all the powers of the former

court of directors and general court of proprietors were granted to earl Fitzwilliam, Mr. Frederic Montagu, and five other gentlemen, for four years; and they were not to be removed at the mere pleasure of the king, but only at the desire of either house of parliament. These and other parts of his plan the minister discussed with acuteness and spirit; and his chief partisans supported the same cause with plausibility and animation.

"This bold scheme met with strenuous and vehement opposition. Mr. William Pitt declared that he could not think of it without horror, and could not look at its harsh features without extreme disgust. Its tendency, he said, was hostile both to private property and to public freedom. Its principles were so arbitrary and so violent, that every thing must yield to its influence. If the parliament should suffer it to be enforced, no property or person would be secure from the precedent which it would establish. The alleged necessity for such an invasion of purchased and chartered rights did not exist. The charges of delinquency and deficiency had not been substantiated to such an extent, as to authorise a breach of parliamentary faith, or a deviation from the ordinary rules of honor and equity. In addition to the general atrocity of the measure, the influence which it would create was dreadfully dangerous. It would subject the king to the permanent control of an aspiring faction; and the due balance of our admired constitution would be lost.—Mr. Thomas Pitt considered the measure as a direct attack on the liberties of Englishmen: he was shocked at its gross injustice, and alarmed at its pernicious tendency. Mr. Dundas maintained, that all the humane and wise purposes of the framers of the two bills might be effected without a seisure of the property or a violation of the franchises of the company; and he conjured his hearers not to assent to the creation of an enormous and unexampled influence, which might overbear the prerogative of the crown, and subvert the fabric of the constitution. Mr. William Grenville inveighed against the bill for the appointment of commissioners, as an instrument of influence and corruption, and as a step to the invasion of the most sacred rights. Mr. Powys and other gentlemen opposed it on similar grounds, in strong and pointed terms.

"These attacks were eagerly repelled by Mr. Fox. In a detail of calculation, he controverted those statements by which the directors had exaggerated the financial credit of the company. He ridiculed the dread of a dangerous violation of chartered rights, and contended that former acts of regulation, which had not excited extraordinary alarm, had infringed existing charters. Grants of privileges, he said, might justly be altered or even revoked by the governing power of a nation, when they were grossly perverted and abused; and, if any case ever called for such interference, the present most imperiously did. Commercial charters, more particularly than others, might be varied or annulled in consequence of the flagrant misconduct of the society, or the individuals for whose benefit they were granted. They were either destructive or suspensive of general rights, and therefore peculiarly required a vigilant inspection of the conduct of those who were thus favoured with exclusive grants. The apprehension which some members entertained, that the influence of the crown would be augmented by the scheme, he easily obviated; but he was less successful in dispelling the fears of those who accused him of an intention of erecting a new power, a fourth estate, in the realm, an *imperium in imperio*. The company itself, he remarked, had long been assailed with similar objections; and no new power would be created in the present instance. The commissioners undoubtedly, would have considerable influence; but, from their well known characters, there was no reason to suspect that they would make an improper use of it; and, if they should be so inclined, the provisions of the two bills would sufficiently check them. The due execution of their trust would be secured by strict regulations: they would be responsible for every act, and even for inaction. If they were liable to be dismissed at the will of the crown, there was no hope of rendering their appointment beneficial or salutary. The redress of Indian grievances could not be accomplished without the adoption of a permanent system: occasional expedients and desultory

meaſures would merely palliate the evils which demanded a remedy.

"Mr. Burke ſupported the bills with a copious effuſion of eloquence, of which we can only give a faint ſketch. Having traced the hiſtory of India to a diſtant period, delineated the general character of the people, and noticed their laws and inſtitutions, he examined the conduct and proceedings of the ſociety which had acquired ſo large a portion of that once flouriſhing territory. Not content with moderate poſſeſſions, the directors, or the officers employed in their ſervice, had deviſed extravagant projects, and undertaken unneceſſary wars, for the extenſion of dominion and power. They had violated every treaty which they had concluded, and had betrayed every independent prince with whom they had formed any connection. They had arbitrarily interfered in the internal government of the princes who were dependent on the company, had exacted enormous aids and tribute, and had perpetrated various acts of injuſtice and criminality. In the government of the ſubject provinces, the happineſs of the natives had been merely a ſecondary conſideration. They were ruled with a rod of iron, plundered without mercy, oppreſſed without remorſe. The evils which they endured were not alleviated by conciliatory manners; nor did the pride of ſtate, or the oſtentation of charity, affect to repair the miſchiefs which ambition and rapacity had occaſioned. Other conquerors had left monuments of coſtly art or beneficent utility; but, if the Engliſh ſhould at this moment be driven out of India, nothing would remain to ſhow that it had been occupied, during the inglorious period of their dominion, by any thing better than the ouran-outang or the tiger.

"Upon the whole, ſaid Mr. Burke, it appeared, from fair and diligent inquiry, that the affairs of the company, from a long courſe of miſmanagement, both political and commercial, were in a moſt diſordered ſtate; that our Indian territory, inſtead of being highly uſeful to Britain, was likely to become one of the greateſt burthens of this nation; and that the abuſes were ſo complicated and enormous, as to render a temporary transfer of the powers of the directors neceſſary for reſcuing the Britiſh character from diſgrace, and preventing the ruin of our Aſiatic intereſts.

"Lord North was confident that the moſt ſalutary effects would flow from the regulations now propoſed. He conſidered a ſociety of merchants as unfit for the government of an extenſive territory; and, as the powers granted to the company had been wantonly abuſed, he could not think it improper or unjuſt to ſuſpend the operation of the charter. Mr. Erſkine defended the two bills, both in point of policy and of right: Sir Henry Fletcher and Sir Grey Cooper contended chiefly for their expediency.

"The friends of the ſcheme prevailed, on one occaſion, by a majority of 109; on another, by a plurality of 124 votes. The commiſſioners' bill at length paſſed the houſe of commons; and the miniſtry confidently hoped to carry it into effect. But, when the veſſel deſtined for the relief of India was proceeding with full ſails, an unforeſeen ſtorm aroſe, by which the adventurous pilot was compelled to deſiſt from his voyage.

"Suſpecting the ambition of Mr. Fox, the king watched with anxiety the progreſs of the India bill; but he had not formed any regular plan of action, when earl Temple, having requeſted an audience, warned him of the danger which menaced his prerogative, and urged him to oppoſe the erection of a new and dangerous power in his dominions. The conſequence of the interview was an intimation circulated among the peers, that whoever ſhould vote for the bill would be conſidered by his majeſty as an enemy. The effect of this interference ſoon appeared; and the views of the miniſtry were ſuddenly baffled and confounded.

"On the ſecond reading of the bill, the Earl of Abingdon pronounced a ſevere invective againſt the ſcheme and its chief author. The bill, he ſaid, contained propoſitions fatal to the juſt prerogative of the crown, and to the liberties and property of the people—propoſitions as pregnant with ambition and miſchief as thoſe which had inſpired the minds of the antagoniſts of Charles I. The Cromwell of this day had endeavoured to ſupport his plea of neceſſity by falſe ſtatements, and had ſhown himſelf a more daring violator of chartered rights than either the ſe-

cond Charles or James. His lordſhip then moved that the judges ſhould be ordered to give their opinions of the tendency of the bill, and adviſe whether it ought not to be rejected as unconſtitutional and dangerous; but the peers exploded the motion after a ſhort debate. When the India Company had been heard by counſel againſt the bill, the Duke of Chandos moved for an adjournment; and the Duke of Portland took this opportunity of animadverting on the improper freedom which had been taken with the name and ſentiments of a great perſonage. Earl Temple acknowleged the interview, and juſtified the advice which he had given to his ſovereign. On a diviſion, the opponents of the bill had a majority of eight votes.

"In the next debate which occured on this ſubject, when Earl Gower had pourtrayed the bill in the moſt unfavourable colours, the Earl of Carliſle exhibited a very different picture of it. It bore, in his eye, the veſtiges of truth and propriety, the features of wiſdom and humanity. It held out a remedy for diſorders which had riſen to an alarming height, and promiſed the only ſecurity for the preſervation of our Indian empire. Theſe praiſes were diſallowed by the Earl of Coventry, but were juſtified by the Earls of Sandwich and Derby. Lord Camden argued againſt the bill, pronouncing it to be unjuſt and unconſtitutional: and it was alſo attacked by the eloquence of Lord Rawdon. Its rejection was now decided by a majority of 19, the numbers being 95 and 76. The Prince of Wales had before given his ſuffrage to it; but he did not vote on the final queſtion.

"This bill ſeems to have owed its rejection to clamour and faction, rathan to a real ſenſe of its demerit, or a ſincere conviction of its unjuſtifiable violence. It may be argued, that when the public faith is pledged to a charter by which certain privileges are granted, thoſe who expect to derive benefit from the grant are bound to make a proper uſe of theſe favours, and to keep conſtantly in view the grand object of the inſtitution; and that, if they ſo groſsly fail in theſe reſpects, as not only to endanger their own aſſociation, but even to expoſe to great injury and diſgrace the nation to which they belong, ſtrict juſtice demands the revocation or the ſuſpenſion of ſuch charter, and the laws of honour ſanction the demand; for, the obligation being violated by one party, the promiſes and ſtipulations of the other alſo become void, from the very nature of the agreement. On this ground the bill may be ſaid to have been in a great meaſure juſtified by the very reprehenſible conduct of the Eaſt-India company. With regard to the allegation that it menaced the king with imperious control, we may obſerve, that the patronage of India, added to other ſources of power, might have enabled an ambitious miniſter to domineer over every branch of the legiſlature; and the influence of the king might have been more nominal than real. But it ought not to be forgotten, that, though the ſovereign would not have had the power of diſcarding the new directors of the affairs of Hindoſtan, he could at any time diſſolve the parliament by which they were ſupported, and, by thus appealing to the people, might obtain from their loyalty the means of re-eſtabliſhing his prerogative.

"The king's interference in the deliberations of the peers cannot be fully approved by the true friends of the conſtitution. If he deemed the bill hoſtile to his prerogative or to the rights of his ſubjects, he was at liberty to with-hold his ſanction; and an open negative would have been more worthy of the royal character, than the exerciſe of irregular and clandeſtine influence.

"This mode of counteracting the bill did not eſcape the ſeverity of parliamentary animadverſion. Mr. Baker propoſed, that the commons ſhould declare it to be highly criminal to report any opinion of the king upon a bill depending in either houſe, with a view of influencing the votes of the members. Mr. William Pitt urged the houſe to diſregard idle rumours; adding, that, if miniſters really thought themſelves precluded, by the ſecret influence of others, from the effective purſuit of their own meaſures, they ought immediately to reſign their employments. Lord Nugent applauded the conduct of Earl Temple, as an inſtance of that good old Engliſh ſpirit which would not be ſilent in the moment of danger, and of that patriotic virtue which would check the

career of a daring faction. Lord North affirmed, that none but thoſe who, as miniſters, were reſponſible for their proceedings, had a right to offer advice to his majeſty on points depending in parliament. Mr. Fox reprobated the royal interference in legiſlative deliberations as at all times unconſtitutional, but as particularly alarming when exerciſed for the defeat of a bill which had been demanded by the moſt urgent neceſſity, had triumphed over ſtrenuous oppoſition by the force of argument, and had been honoured with the ſanction of a very conſiderable majority of the moſt reſpectable characters in the nation. If ſuch conduct ſhould be tamely endured the houſe of commons, he ſaid, would become an organ of deſpotiſm, and its voice would degenerate into a mere echo of ſecret influence. He rallied Mr. Pitt on his eagerneſs to re-enter into office, and declared himſelf not unwilling to retire, when the will of majeſty ſhould be announced for that purpoſe. If a new miniſtry ſhould be formed without the confidence of that houſe or of the people, he had no deſire of being a member of ſuch a cabinet.—The motion paſſed by a majority of 73; and it was alſo voted, that whoever ſhould adviſe the king to prevent or interrupt the diſcharge of the important duty of providing a remedy for the evils of India, ſhould be conſidered as an enemy to his country.

"Theſe offenſive reſolutions haſtened the exploſion of the king's diſpleaſure againſt the two leaders of the coalition. A meſſage was ſent, ſoon after midnight, to Mr. Fox and Lord North, demanding the ſeals of their offices, without the indulgence or compliment of an interview. Their aſſociates in the miniſtry were likewiſe diſcarded, and the advice of Earl Temple and Mr. Pitt ſupplied the vacancies. The Marquis of Carmarthen and Mr. Townſhend (who had been created lord Sydney) were conſtituted Secretaries of State; Earl Gower became preſident of the council, in the room of Lord Stormont; the great ſeal was again conſigned to Lord Thurlow; the privy ſeal was transferred from the earl of Carliſle to the duke of Rutland; the removal of Lord Townſhend from the board of ordnance made way for the reappointment of the Duke of Richmond, and Lord Howe was placed at the head of the admiralty. Mr. Dundas was not forgotten amidſt theſe changes, being appointed treaſurer of the navy; nor was Mr. Grenville left without an employment in the ſervice of his country; for he was declared paymaſter of the forces, though he was not long permitted to enjoy that poſt without the participation of Lord Mulgrave. Mr. Pitt ſecured for himſelf the command of this new phalanx, and the chief direction of affairs of ſtate, by obtaining the combined offices of firſt lord of the treaſury and chancellor of the exchequer."

The deceaſe of Mr. *Burke* is thus briefly noticed.

"In the laſt month of this ſeſſion, the country was deprived, by death*, of the political exertions of one of the greateſt men of the age—Mr. Edmund Burke. He had for ſome time retired from parliament, having reſigned his ſeat to his ſon, whoſe deceaſe in the flower of his age was a great ſhock to his declining parent. That Mr. Burke poſſeſſed great abilities, and a genius ſuperior to that which is uſually obſerved among mankind, will not, we think, be denied by any one. He had a great compaſs of mind, a conſiderable ſhare of learning, and a never-failing ſtream of eloquence. He adorned every ſubject which he handled, and animated every ſpeech with the excurſions of fancy and the charms of imagery. His alluſions, however, were ſometimes of the coarſeſt kind, drawn from the loweſt objects of nature and of art. He was too digreſſive, frequently deficient in argument, and ſo abſurdly hyperbolical, that he would magnify a ſpeck to an immenſe body, or, if it equally ſuited the temporary purpoſe of his oratory, would diminiſh a mountain to a mole-hill. His invectives, both in ſpeaking and writing, were ſo bitter and ſevere, that they ſeemed to argue a malignity of diſpoſition, though they rather proceeded from an irritability of temper. His political principles were more favourable to ariſtocratical claims than to popular freedom; and he was in his heart a Tory even when he affected (during the American war) to be a zealous Whig. In private life

* On the 8th of July.

he was generally benevolent and friendly; a kind husband, father, and master. He was a pleasing and instructive companion; and no one could long be a witness to his conversation without being convinced of the great extent of his understanding."

The retreat of *Mr. Pitt* from office is thus described—in which the historian has expressed himself with a manly independence.

"In these debates occasional reference was made to the case of the Hibernian catholics, whose claims, after the completion of the act of union, formed a particular subject of discussion in the cabinet. The premier and Lord Grenville represented an acquiescence in the wishes of those sectaries as necessary for the perfect consolidation of the interests of the united kingdom, and affirmed, that, as no danger could arise from it, policy required the concession. Several of the royal counsellors expressed opposite sentiments; and his majesty took a decided part in the dispute, alleging that the oath taken by him at his coronation precluded his assent to a scheme which might in its consequences endanger the religious establishment. As this repugnance obstructed the recommendation of the measure to the parliament, and diminished the probability of its success, Mr. Pitt declared that he conceived himself bound by his duty, his conscience, and his honour, to resign that situation in which he was not at full liberty to pursue his ideas of equity and public benefit. His resignation was accepted, as was also that of Lord Grenville; and Earl Spencer, at the same time, relinquished all concern in the affairs of the admiralty, which he had directed with credit to himself and advantage to his country.

"Whether the reason alleged by Mr. Pitt for his retreat from office formed his real motive, or was merely a pretext, may fairly be doubted. We are inclined to imagine, that he was less influenced on this occasion by the disappointment of his hopes of gratifying the catholics of Ireland, than by a wish to extricate himself, with some appearance of honour, from that unpleasant situation in which he had involved himself by his declarations and his conduct during the war. He was convinced that peace was the general desire of the nation; and, being apprehensive that his efforts for procuring it would not be successful, as he had rendered himself highly obnoxious to the rulers of France, he resolved to give way to the appointment of a successor, and thus make an opening for an effectual negotiation. His mode of retreat, under the pretence of a dispute respecting the catholics, was not very manly; but, as the effect was fortunate, we shall not be severe in examining or arraigning the policy which led to it.

"After some deliberation, his majesty selected Mr. Addington for the office of his first minister. That gentleman had long been an intimate friend of Mr. Pitt, whose influence had placed him in the chair of the house of commons, which he filled with high reputation. In point of oratory he is inferior to his patron, but is perhaps equal to him in political wisdom. This, indeed, is faint praise from one who never considered Mr. Pitt as a very judicious or able statesman. Lord Hawkesbury was selected for the vacancy occasioned by the resignation of Lord Grenville; and the Earl of St. Vincent was deemed a proper successor to Earl Spencer.

"The minister elect having resigned the office of speaker, Lord Hawkesbury moved that Sir John Mitford should be called to the chair; and the house agreed to the proposal. The aspiring member hinted, that he did not consider this dignity as the *ne plus ultra* of his ambition, but merely as a step to other honours and emoluments.

"Mr. Pitt remained in office after the virtual appointment of his friend, that he might adjust the national accounts, and regulate the supplies of the year. About forty-two millions, he thought, would be requisite for the different services of the empire.* He mentioned a loan of twenty-five millions and a half among the ways and means, exclusive of two millions and a half borrowed for Ireland. The new

* In the following June, Mr. Addington estimated the supplies beyond the amount of 46,800,000 pounds.

taxes were impoſed on tea and ſugar, on paper, notes and deeds, poſtage of letters, horſes, &c.

"A febrile indiſpoſition with which the king was ſeized retarded the public buſineſs. It was apprehended that a regency would be neceſſary; but the return of health, after an illneſs of three weeks, enabled his majeſty to renew his attention to affairs of ſtate. He then gratified Mr. Addington with a formal appointment to the two offices which Mr. Pitt had ſo long enjoyed; ſubſtituted Lord Hobart and Mr. Charles Yorke, for Mr. Dundas and Mr. Windham (who had followed the example of reſignation;) and ſent the Earl of Hardwicke to Ireland as lord-lieutenant."

Reſpecting the *Peace of Amiens*, the writer has ſome juſt remarks, with which the volume cloſes.

"In negotiating a pacification, three objects ought to be kept in view —*honour*, *advantage*, and *ſecurity*. That we ſucceeded in all theſe deſirable points of attainment, none will be ſo hardy as to affirm. After the frequent boaſts of a full determination of acquiring indemnity, the dereliction of the far greater part of our conqueſts, and the loſs of the effect of a brilliant ſeries of naval triumphs, beſides a very oppreſſive augmentation of the national debt, preſent a ſcene remarkably and eſſentially different from the proſpect to which we were taught to look forward. The *honour* of a negotiation does not conſiſt in being diſlodged from the commanding poſts which the conductors of the war affected to occupy and to ſecure, or in being ſucceſſively driven to the laſt verge of evaſion; nor will ſuch a cloſe of hoſtility be conſidered as a material *advantage* by the generality of political ſpeculators; and, in point of *ſecurity*, we have leſs reaſon to boaſt of our complete ability of ſelf-defence than we had before the war commenced its miſchievous career. Yet the miniſters deſerve not the ſeverity of cenſure. They had a difficult taſk to execute. The unfortunate predicament in which the preceding leaders of the cabinet had involved the nation, rendered peace particularly neceſſary; and the extraordinary and portentous increaſe of the power of France, with the high claims of a nation which accuſed Great Britain of the guilt of aggreſſion, precluded the hope of favourable or beneficial terms. Viewed with reference to this ſtate of affairs, the treaty of Amiens calls for acquieſcence and approbation, rather than diſguſt, objection, or complaint; and, if it ſhould not be permanent, the fault will be that of the raſh ſtateſman whoſe impolicy promoted by war the extenſion of Gallic power, not that of the prudent miniſter whoſe endeavours were exerted for the reſtoration of peace. In the mean time, let us not give way to puſillanimity or deſpondence. Though our ſecurity has been diminiſhed, our reſources are by no means contemptible. Confining our views to inſular defence, we may defy the threatening ſtorm; and, by the terrors of a naval war, we may humble the arrogance of the enemy, and produce a deſire of continued peace.

LXXXVI. THE CORRESPONDENCE OF SAMUEL RICHARDSON, *Author of Pamela, Clariſſa, and Sir Charles Grandiſon, ſelected from the original Manuſcripts, bequeathed by him to his Family. To which is prefixed, a Biographical Account of that Author, and Obſervations on his Writings.* By ANNA LÆTITIA BARBAULD. *In Six Volumes. Vol. I. Phillips.* 2*l.* 5*s. in boards.*

[*Continued from page* 389.]

HAVING given copious extracts from the life of Richardſon, by Mrs. Barbauld, we ſhall ſelect her account of the correſpondents, and then a few of the letters themſelves.

But firſt of the correſpondents.

"The correſpondents of Richardſon were either thoſe connected with him by buſineſs, by perſonal friendſhip, or thoſe attracted by his fame as an author. A large proportion of them are ladies. It has been obſerved how fond he was of female ſociety. In this he reſembled another amiable genius, the author of the Taſk; both felt the depreſſing influence of a baſhful ſenſibility, and both felt their hearts opened by the careſſing manners and delicate attentions of female friendſhip. There was, indeed, this great difference: Cowper's reſerve was conſtitutional, Richardſon's, probably, was owing to the want of an early familiarity with genteel life.

"The earlieſt correſpondent upon

this liſt is Aaron Hill, a man of ſome real genius, a warm heart, and a generous diſpoſition. He wrote ſeveral plays, was at one time manager of the theatre; ſeveral poems, one in praiſe of Czar Peter, called the Northern Star, yet is better known to moſt readers of the preſent day, by the lines Pope beſtowed upon him in the Dunciad, than by his own works. Conſcious of originality of thought, which he really had, he affected to deſpiſe the public taſte; and fondly propheſied, that poſterity would read his works when Pope's were fallen into oblivion. He did not ſo far truſt to poſterity, however, as not to retaliate on his ſatiriſt in ſome finiſhed lines, which may bear a compariſon with Pope's on Addiſon.

"Hill was a ſchemer, an unſucceſsful one all his life. During the greateſt part of this correſpondence, he lived retired at Plaiſtow, an aguiſh ſituation, from which the health of himſelf and his family ſeem to have ſuffered much. In this retirement he wrote ſeveral poems; the following lines, in which he ſpeaks of himſelf, are very touching:

'Cover'd in Fortune's ſhade, I reſt reclin'd,
My griefs all ſilent, and my joys reſign'd;
With patient eye life's coming gloom ſurvey,
Nor ſhake th' outhaſting ſands, nor bid them ſtay;
Yet, while from life my ſetting proſpects fly,
Fain would my mind's weak offſpring ſhun to die;
Fain would their hope ſome light thro' time explore,
The name's kind paſsport, when the man's no more.'

"His ſtyle, in his letters, is turgid and cloudy, but every now and then illuminated with a ray of genius; as, when ſpeaking of his hectic complaints, he ſays, (alluding to the march of the Iſraelites) 'they are a cloud by day, and a pillar of fire by night.' Hill wanted judgment and temper. He ſpeaks with unmeaſured contempt of thoſe he diſlikes, and is equally laviſh in panegyric. Richardſon has written on the back of ſome of his letters—'Too high praiſe.' Their friendſhip appears to have been warm and uninterrupted.

"Of the author of the 'Night Thoughts' it is unneceſſary to give any information. He was in the decline of his genius when he was moſt connected with Richardſon, and ſeems to have been often benefited by the judgment of the latter in his publications; yet his letters are agreeable; they ſhew the turn for antitheſis, and bold ſwelling expreſſion, which always diſtinguiſh him, and a ſtrong ſenſe of religion, tinctured with gloom.

"With Mr. Edwards, of Turrick in Buckinghamſhire, author of the Canons of Criticiſm, and Sonnets, Richardſon maintained a cordial, affectionate, and long-continued friendſhip. His letters are not brilliant, but he ſeems to have been a very good, pious, and kind-hearted man. I fear, indeed, his charity did not include Biſhop Warburton.

"Richardſon was intimate with the two Miſs Colliers, and with Miſs Fieldings, ſiſters to the novel writer. Miſs S. Fielding wrote the Governeſs, David Simple, and ſome other pieces, all well received by the public. Miſs Jane Collier, in conjunction with Miſs Patty Fielding, wrote the Cry, a novel that had ſome fun. She died poor, and her ſiſter retired to the Iſle of Wight, then cheap and little frequented; and her reſignation was mixed with the pang inflicted by ſolitarineſs and neglect. Richardſon's letters to her are ſoothing, and yet inſinuate wholeſome advice.

"To ſpeak of Lætitia Pilkington is to ſpeak of a tale of other times; yet the tale may be uſeful, to ſhew how low a woman may fall who has parted with her virtue. That the companion of Swift and Delany, adorned with wit and beauty, ſhould be reduced to lie upon ſtraw in a night-cellar, and weep over her daughter's miſconduct, without having, as ſhe pathetically expreſſes it, 'the right to find fault with her that another mother would have had, preſents a ſtriking leſſon. Her letters are too complimentary, but have an eaſy flow of expreſſion, and ſhew, if ſhe was ſincere, that ſhe was ſuſceptible of the gratitude to which Richardſon's kindneſs gave him ſo juſt a claim.

"Cibber's intimacy with Richardſon was after the moſt diſſipated part

of his life was over; but the ſprightly veteran ſhews, in every line, the man of wit, and the man of the world.

"Mrs. Sheridan was an eſtimable woman: good ſenſe, and calm good humour, are ſaid to have characteriſed her. She wrote Sidney Bidulph, of which Dr. Johnſon ſaid to her—'I know not, Madam, whether you have a right, on moral principles, to make your readers ſuffer ſo much.' She alſo wrote the comedy of the Diſcovery, and other pieces. She died at Blois, whither Mr. Sheridan had retired on account of his affairs. He had been driven from the Dublin theatre (of which he was manager, and which he had brought to a ſtate of order and decorum, from great licentiouſneſs) by an oppoſition, and, for five years, he ſupported himſelf in London by his literary exertions.

"Miſs Mulſo was a favourite correſpondent of Richardſon; he loved to draw out her reaſoning powers, then beginning to unfold themſelves. He engaged her in a controverſy on the meaſure of filial obedience; but her part of it, with the reſt of her letters, was withdrawn from the collection after Richardſon's death.

"With the worthy families of Highmore and Duncombe, afterwards united by the marriage of Miſs Highmore to Mr. Duncombe, junior, author of the Feminead, Richardſon was much connected. Mr. Highmore was a painter of eminence,—at a time, indeed, when the arts were at a very low ebb in England, the reigns of George the Firſt and Second. He painted moſt of Richardſon's characters. Clariſſa, in a Vandyke dreſs; the Harlowe family, Clementina, and twelve prints of the hiſtory of Pamela, were engraved from his pencil.

"Miſs Sutton was the daughter of the Counteſs of Sunderland, by Robert Sutton, Eſq.

"Mrs. Donnellan, a maiden lady, and Mrs. Delany, were among the moſt judicious of Richardſon's correſpondents; they criticiſed his works with a friendly freedom. Mrs. Dews was ſiſter to Mrs. Delany.

"Miſs Weſtcombe's letters ſhew great ſweetneſs, modeſty, and the higheſt reverence for her adopted father.

"Mr. Skelton was a ſingular character; moſt ſingular, perhaps, in his uncommon benevolence. Placed in the wildeſt part of Ireland, amongſt a people who differed more from the brutes around them in the evils to which human wants expoſed them, than in any improvements or advantages with which human intellect had ſupplied them, he devoted his life, (the life of a ſcholar) and, in a year of ſcarcity, ſacrificed his books, (the treaſure of a ſcholar) for their relief. He was of an athletic make, and had often occaſion to exerciſe his perſonal courage, as well as his paſtoral care, amongſt his flock. He uſed to go out attended by a great dog, and a ſtout labourer, armed, as well as himſelf, with a huge club, when he made his paſtoral viſits in the neighbourhood. His connection with Mr. Richardſon bore upon two points: his good offices exerted towards his friend in the affair of the piracy, and in getting in his Iriſh debts (no eaſy matter to perform) and on the publications he ſent to Mr. Richarſon's preſs. He was eſteemed a writer of ſtrength and acumen in the controverſial line. His letters are frank and hearty; they ſhew him occaſionally ſubject to the pettiſhneſs of low ſpirits, and it is pleaſing to obſerve with what tenderneſs, forbearance, and calm reaſoning, his friend ſmooths away the roughneſs of his diſpoſition. There is a life of Skelton publiſhed in Ireland, which is worth reading, as it gives many particulars of an original and eccentric character. He was, at length, tranſplanted to Dublin; but too late to change his manners from the ruſtic to the urbane.

"Mark Hildeſley, biſhop of Sodor and Man, was, before his promotion to that See, vicar of Hitchen, in Hertfordſhire, and rector of Holwell, in the county of Bedford. He diſtinguiſhed himſelf by a moſt diligent attendance on the duties of his pariſh, preaching, catechiſing, and diſtributing good books. In his biſhopric he ſucceeded Dr. Wilſon, who had begun a tranſlation of the Bible into the Manks language, which Hildeſley completed.

"The foreign correſpondences of Richardſon turn chiefly on the tranſlations of his works; not many, therefore, have been given; but thoſe of Mrs. Klopſtock, muſt intereſt every reader. She is buried near Hamburgh,

and an epitaph, in verſe, of twenty lines, compoſed by her huſband, is inſcribed on her tomb. Mr. Klopſtock never married again till, in his old age, a few years before his death, he had the ceremony performed between himſelf and a kinſwoman, who lived with him, in order to entitle her, as his widow, to the penſions he enjoyed from different courts. It is preſumed the reader of taſte will not wiſh that Mrs. Klopſtock's letters had been put into better Engliſh.

"Mr. Stinſtra, the Dutch miniſter, who tranſlated Clariſſa, is the ſame who wrote a tract againſt Count Zinzendorff, and his followers, with extracts from their hymns, and other writings, in which their enthuſiaſm and indecency is fully expoſed. It was tranſlated into Engliſh, by Rimius. Stinſtra, as a divine, ſeems to make ſome ſcruple of tranſlating a novel; but he ſatisfied himſelf by the moral tendency of Richardſon's. Gellert, the author of the Fables; and Clairaut, a celebrated mathematician, were alſo among Richardſon's tranſlators.

"But the largeſt contributor to this correſpondence was Lady Bradſhaigh, of whoſe family and connections ſome account may be acceptable.

"She married (after a perſevering courtſhip, on his part, of ten years, as ſhe herſelf informs us) Sir Roger Bradſhaigh, of Haigh, near Wigan, in Lancaſhire, at which place they lived in what was called the true Engliſh ſtile of country gentry, before the villa of the manufacturer had eclipſed, by its ephemeral ſplendour, the paternal ſeat of the hereditary landholder.

"Haigh is a large old-built manſion; the grounds and gardens are laid out in that ſtyle which modern refinement has diſcarded for one which is generally admitted to be more agreeable to true taſte, though, perhaps, it may not be calculated to give more pleaſure. Sir Roger's eſtate was in the midſt of the mines of that moſt elegant ſpecies of coal called the cannel, or candle coal, which, it is well known, takes a high and beautiful poliſh. Of this material, Lady Bradſhaigh built a ſummer houſe. From its colour, like black marble, and its combuſtible nature, it may be conſidered as a kind of contraſt to the brilliant ice-palace of the Empreſs of Ruſſia.

"Lady Bradſhaigh bore the character of a moſt worthy, pious, and charitable woman. Sir Roger and herſelf were a very happy couple, as, indeed, ſufficiently appears from the letters. She was active and managing, and her large houſhold was ſo regulated as to be a pattern of order and decorum. They had no children. Lady Bradſhaigh lived many years at Haigh, as a widow, keeping up the ſame ſtile of chearful hoſpitality as in her huſband's life-time. She died at an advanced age, above eighty, with all the ſentiments of a piety which had been habitually wrought into the conſtitution of her mind.

"Lady Bradſhaigh's mental qualifications ſeem to have been a good deal of ſound native ſenſe, and ſtrong feeling, with a lively impreſſible imagination. She wrote with eaſe, and was fond of writing. She had a chearful and generous diſpoſition, as well as great natural vivacity, and in her letters exhibited a flow of expreſſion, which, if the critic will not admit to be wit, muſt at leaſt be allowed to riſe to an agreeable ſprightlineſs.

"Ladies, at that period, were far from enjoying thoſe advantages of education which offer themſelves to the preſent riſing generation; at a diſtance from the metropolis, eſpecially, a reading female was a ſort of phenomenon, and the county in which Lady Bradſhaigh lived was, by no means, the firſt to free itſelf from theſe ſymptoms of ruſticity. Accordingly, we obſerve in the correſpondence, that Lady Bradſhaigh was much diſturbed by the fear of being known by her neighbours to correſpond with an author, and to eſcape the imputation, very ingeniouſly, after Richardſon had ſent his portrait, changed his name into *Dickenſon*, that the queſtions aſked her about her diſtant friend, might not betray her ſecret. She, indeed, was by no means a literary woman, and Richardſon combats the narrowneſs of her notions on the ſubject of female learning; yet ſhe read a great variety of Engliſh books, and her remarks upon them are, in general, judicious. In the ſubjects of controverſy between herſelf and her correſpondent, ſhe would

oftener have the better of the argument, if Richardſon had not laid hold on ſtrong and unguarded expreſſions to teaze and perplex her, and many topics he inſiſted on, evidently for the ſake of argument. An excellent heart is ſhewn by this lady throughout the whole; ſhe ſeems to have been rather a hearty friend and a clever active woman, than a poliſhed one. She had the higheſt veneration for Richardſon, and for his productions. The eager and paſſionate intereſt ſhe took in the ſtory of Clariſſa, though carried to almoſt a whimſical exceſs, does honour to the powers of the author, and the feelings of the lady. She ſeems to have conſidered Clariſſa and Lovelace as real beings, whoſe fate the writer held in his hands.—'Pray, Sir, make her happy, you can ſo eaſily do it! Pray reform him! Will you not ſave a ſoul, Sir?' The circumſtances in which the correſpondence begun and was carried on, under a feigned name, for above a year, bear a romantic caſt, and the gradual ſteps of the diſcovery cannot fail of amuſing the reader. No lover ever expected his miſtreſs with greater ardour than the grave Richardſon ſeems to have felt for his *incognita*, when he paced ſo fruitleſsly up and down the Mall, gazing with expectation at every lady he met. Indeed, they were very near teaſing one another into ſerious ill-humour on the occaſion.—Though Lady Bradſhaigh did not give the kind of aſſiſtance many imagined to Richardſon, he often made uſe of her remarks and criticiſms. To mention a trivial inſtance, he altered the month of July, in which he had originally made Miſs Byron come up to London, to January, on her repreſentation that July was not the ſeaſon which would be choſen for a young lady to ſee the town. Her letters extend from the year 1750 to the death of Richardſon, a period of eleven years. They, together with Richardſon's anſwers, would alone make ſeveral volumes, I believe as many as the whole of this publication, a proof, by the way, that the bookſeller and the editor have had ſome mercy on the public.

"Lady Echlin was the ſiſter of Lady Bradſhaigh, and wife to Sir Robert Echlin, nephew, by marriage, to Mr. Tickell, the friend of Addiſon. With the Tickells, with Lady Lambard, and other worthy people, ſhe was very reſpectably connected, as alſo with the good Biſhop Hildeſley, whoſe preferment to the Iſle of Man ſhe compares to the baniſhment of St. John to the Iſland of Patmos. Her country ſeat, at Villa Ruſa, was on the ſea-coaſt, directly oppoſite to his reſidence. Lady Echlin had not the parts and vivacity of her ſiſter; ſhe ſeems to have been rather a good and pious, than a brilliant woman: but piety and goodneſs it is always pleaſing to contemplate. She appears, indeed, from her favourable mention of the Counteſs of Huntingdon, and other circumſtances, to have been of that claſs who make piety not only the regulator of their conduct, but the buſineſs of their lives. One might ſuppoſe novels would form a ſmall part of the reading of ſuch a woman, but the novels of Richardſon were received by his admirers as manuals of inſtruction, and Lady Echlin, in particular, conſidered the morality of them, not only as the indiſpenſible, but as the only material point. She too was ſeized with the deſire of altering Clariſſa, and making up the ſtory to her own mind, which ſhe accordingly executed, and after ſome heſitation and reluctance communicated to Richardſon.—She had reformed Lovelace by means of a Dr. Chriſtian, and made him die after a lingering illneſs, occaſioned by remorſe, though the laſt outrage is not ſuppoſed to be committed. Though Richardſon, after he had read her alterations, let her off very gently, one cannot but ſuſpect he muſt ſecretly ſmile at the preſumption which had induced ſo inferior a hand to lay colours upon his canvas. Lady Echlin lived chiefly in England, after ſhe became a widow.

"Nothing tends ſo ſtrongly to place us in the midſt of the generations that are paſt, as a peruſal of their correſpondence. To have their very letters, their very hand-writing before our eyes, gives, a more intimate feeling of their exiſtence, than any other memorial of them. To ſee the heart that is now chilled with age, or cold in the duſt, pouring forth its firſt youthful feelings; to ſee the hopes and fears, the friendſhips and animoſities, the pains and cares of life, as

it paſſes on; inſpires the ſoul with a tender melancholy. We ſee ſome, now eſtabliſhed in fame, who at firſt advanced timid and doubting of their own powers; others ſunk into oblivion, who had the higheſt confidence in them; we ſee ſecret kindneſſes brought to light; and where there has been affectation of any kind, we ſee it did not avail, but that the man is known, and the real motives of his actions, through all the gloſſes he puts on. We compare the tar-water of one age with the medicated airs of another, and the waters of Tunbridge with the ſea-bathing places, and we find both equally ineffacious againſt the long-rooted malady, and touched with a deep feeling of the vanity of life, we cry out with Thompſon—

'Where now are fled
Thoſe buſy buſtling days—thoſe gay-ſpent nights—
Thoſe veering thoughts—thoſe longings after fame?
All now are vaniſh'd! virtue ſole ſurvives,
Immortal, never-failing friend of man,
His guide to happineſs on high.'

The firſt letter ſhall be that of *Aaron Hill*, concerning Britiſh wines, in which he was a bold projector.

"TO MR. RICHARDSON.

"Sept. 17, 1740.

"Dear Sir,

"I have been ſo long, and ſo ſhamefully ſilent, where I have been called upon daily, by the warmeſt affection, to break through the unaccountable languor, and ſend you my thanks for your many obliging enquiries after my *health*, that nothing ought to procure me your pardon, but the almoſt inconceivable degree to which I have wanted it. I knew your good-nature ſo well, that I ordered myſelf to be reported (to the meſſengers you ſo kindly and frequently ſent) in a very different ſtate from that which was a long time my true one. And, even after I was really recovered, in the uſual ſignification of the word, my mind underwent a new malady, and I ſickened into a reſtraint of my ſentiments. A reſtleſs feveriſh unaptneſs for repoſe or reflection, carried me about (like the children of Iſrael in their marches) with a *cloud* by day, and a *fire* by night: and, in ſhort, all the plague of our climate took an abſolute and permitted poſſeſſion of my faculties.

"If, in all this ſuffuſion of thought, I remember any thing with an idea of pleaſure, it is, that I never forgot *you* a day; nor remembered you without impreſſions of gladneſs. I am now, I thank God, greatly changed for the better; and moſt heartily hope I ſhall hear that you have continued to enjoy that new proſpect you were beginning to form from the ſucceſs of your laſt application.

"I have lately, with the greateſt ſatisfaction, read over your beautiful preſent of Sir Thomas Roe's Negotiations in Turkey. But, as full as I acknowledge that author to be of a wiſdom, diſcernment, and ſpirit, ſo much wanting in the feebleneſs of our modern ſtate-maxims, I owe moſt of the pleaſure he gave me to the diſcovery I made, with aſtoniſhment, as I turned over the book, that your comprehenſive and excellent index of heads had drawn *every* thing out of the body!

"You was very obliging to ſend me Mr. Miller's new volume. I read all his pieces with profit. I do not love our ſwallow-like writers of gardening, who dip and ſkim into every body's pool. Mr. Miller dives under the ſurface, and brings up what he finds at the bottom. One is pleaſed with and inſtructed by his writings.

"But I obſerve, in ſome parts of his diſcourſe on the new ſpirit for vineyards that is riſing in England, Mr. Miller ſeems to think with diſcouragement concerning the ſucceſs of that project. I hope he will ſoon have the pleaſure to find that his wiſhes are more in the right than his fears. I think I can venture to promiſe my country, that her wines, in a few years, ſhall hold at leaſt equal rank with the French. It is not the inconſiderable advantage they have of us in regard to the difference of latitude that throws us behind them; it is rather the natural curtain that is drawn between us and the ſun, the iſland vapours and clouds that hang over our fields and our ſpirits! This unripening influence of moiſture is the bar to our hopes without doors; and compels us (if we would have wines fit for drinking) to correct in the cellar that green, hard, and tar-

tarous quality, to which we owe the diſgrace of our vintages.

"But the difficulty is, how ſhall this end be obtained? They who mix foreign wines with the Engliſh, if *French*, marry beggars together, and by their union increaſe but their poverty: if *Spaniſh*, overlay our thin product, and induce the ſpecifical flavour (though with the body a great deal diminiſhed) of the additional wine they make choice of. All the while, this is no Engliſh produce. If they uſe raiſins, the ſame diſadvantage, as to flavour, prevails: beſides the unavoidable conſequence of a heavy, flat, diſguſtive inſipidneſs, which is made ſtill worſe by thoſe who, inſtead of raiſins, uſe ſugar. And as for their endeavours who by mixture of ſpirits would hope to add the ſtrength they find wanting, they are, more than all others, miſtaken; and, inſtead of increaſing the body, that is, the conſiſtence and weight of the wine, only add a lean dryneſs, and thin rapid ſharpneſs, to the native auſterity of the liquor.

"I ſpeak with aſſurance, concerning the foregoing weak helps, having, for a long courſe of years, made and varied, to no purpoſe, the experiments of them all; till I grew weary, at laſt, of the trials, and threw them into the liſt of Solomon's vanities.

"At length (that I might not have it to ſay, I once travelled much to no purpoſe at all) it came into my thoughts, that, in Candia, and Rhodes, and two or three other of the iſlands of Greece, I had ſeen them boiling their newly-preſſed *muſt* (before fermentation) into a very thick, ſyrup-like conſiſtence; which I take to be the ſame thing the Spaniards call *cute*, and put in practice in the parts about Alicant and Malaga. Though I was very young at that time, I remember I had the curioſity of aſking the cauſe of the proceſs; and was anſwered, that the grapes in thoſe countries always ripening to a viſcid and clammy exceſs, the juice that they yielded came too thick into the vat, and carried along with it ſuch a mucilaginous texture of fibres, as not only prolonged fermentation till it induced an acidity on the wine, but alſo kept it in a ropy indiſpoſition to ſettle; ſo that, to accelerate the fining of the wine, they had found out this method of boiling the muſt: whereby, the pulp becoming liquified, the ſtrings were no longer ſuſpended, but grew naked and thready, and ſunk eaſily down with the fæces.

"You have met with a great many men, in your time, who were unexpectedly got to the end of their lives, juſt as they were beginning the plan of their purpoſes. You ſee an image of it juſt now. I was come to the end of my ſheet, when I had ſcarce reached the middle of my ſtory.

"But I was telling you a remedy for wines, that are by nature too rich, and in a climate where grapes ripen too much. You will wonder of what uſe ſuch a practice can be, with regard to a country where the wines are ſo poor, that the grapes ſcarce ever ripen at all. But it is ſo eaſy to graft different fruits on one ſtock, that a very little reflection threw a benefit in my way from this ſlight obſervation, that will, I hope, prove no ſmall one to my country. I conſidered that jejune unripe juices want two qualities of wine, that is, body and ſoftneſs. It was obvious that the firſt of theſe two could not fail to be a conſequence of boiling down new muſt to a third, more or leſs, of its original quantity; for nothing evaporating before fermentation, but the watery parts of a liquor, it follows, that if two parts be waſted in boiling, the third will be three times as thick as it would have been in its natural condition. And, as to the ſecond thing wanting, the ſoftneſs, I expected, what fell out in the experiment, that the boiling would not only ſweeten the juice, but precipitate a great part of the tartar, to the increaſe of both ſmoothneſs and flavour.

"But here aroſe an unforeſeen difficulty, which, at laſt, I had the good fortune to get over. The muſt, ſo enriched from its ſyruppy conſiſtence of body, and an indiſpoſition to ferment (an effect it derived from the boiling), lay inactive and ſtill in the pipes, and found the autumn and winter of England too cold to allow it to work; and, even when next ſummer came on, often paſſed the warm months in the ſame calm condition, ſo that theſe were the two extremes of the proſpect; either improving the conſiſtence of the muſt, it became incapable of working ſo much as it ought, or leaving it in its

natural greenneſs, it would fret, with renewed fermentations upon every mild change of the weather, till the poor body it brought from the grape was deſtroyed, and the wine became undrinkably acid.

"The medium I happened to find, was to boil down one proper proportion into an exceſſive thick *cute*, and therewith *feed* the other, left to work according to its natural tendency, ſo as to prolong and invigorate the fermentation till the oils were ſufficiently rarefied, and the ſalts as completely expanded; and a body produced of force to ſuſtain all the tumult, and ſheath the two contraries, in a flavorous and ſpirited ſmoothneſs.

"See, dear Sir, the hiſtory of the wine I have ſent you a taſte of. It waits on you, perhaps, before it is ſo bright, as it would have been the eaſieſt thing in the world to have made it. But, none of the wine-cooper's arts having been permitted to debauch its true Engliſh firmneſs of heart, I was reſolved to uſe none in the fining it down, but have left it, in every particular, to nature; ſo led, but not puſhed, as you have ſeen in the foregoing part of this letter; and, I am miſtaken, if France can produce ſuch a Burgundy. I believe it would be proper to put the bottles (for one night at leaſt), down into a cellar, before you taſte the wine; it having been bottled but yeſterday from the caſk, and probably a little warmed by the carriage.

"And now, dear Sir, I will tell you why I ſent you the wine, with ſo long a deſcription of its manner of making. In the firſt, I conſulted your health; in the ſecond, your pleaſure. What I mean by your pleaſure, I will explain by and by; giving your health, as it deſerves, the firſt place in my meanings. It is not above a month or ſix weeks ſince, when obſerving the quick lively taſte to be juſt what I wiſhed it; and that, notwithſtanding the briſk ſprightly flavour, the wine ſeemed to carry a full and deep ſtrength of body, I took a fancy to compare (in an experiment from diſtillation of two equal quantities), not foreign Burgundy, for that, I made no doubt, was much weaker, but the ſtrongeſt French claret I could get, in order to try it againſt this product of England. The effect was, that from the claret I obtained a ſixth part of the quantity in ſpirit; from the Engliſh Burgundy, a full fourth; which being more, by one in five, than the oldeſt port wines will produce, gave me an inclination to drink it every day ſince that time: and my recovery ſo immediately and ſurpriſingly followed, that I cannot help flattering myſelf, you will feel ſome good conſequences yourſelf, in regard to the diſorder on your ſpirits.

"And now I am come to the laſt thing, your *pleaſure*. You may remember that about the end of the ſummer before this, you ſent me Mr. Miller's folio volume, wherein he had been very full on that head, though it had not been printed in the octavo edition. He has there a paragraph, that hints at feeding thin wines, when they fret overmuch, with ſome of the ſame kind of grapes the muſt had been made of; and the idea yet aroſe in my mind, from his uſe of the ſignificant expreſſion of *feeding*, to the new manner of uſing my *cute*, with a ſucceſs that has anſwered my beſt expectation. And I am ſure it will give you a pleaſure to find yourſelf contributing, ſo immediately, the occaſion to which I owed the improvement.

"I looked back in this place, and am frightened to ſee myſelf at the bottom of the eighth page of a letter! I ſnatch off my pen, with aſtoniſhment! and haſten to tell you that, whether too ſilent, as lately, or too much the reverſe, as at preſent,

"I am always, your's, &c.

"A. HILL."

We ſhall alſo give two of Mr. Strahan's letters concerning Edinburgh and Glaſgow.

"TO MR. RICHARDSON.

"*Edinburgh, Aug.* 24, 1749.

"Dear Sir,

"If I were to be long at a diſtance from you, I fancy I ſhould become as troubleſome in writing, as you have experienced, to your coſt, I have often been in talking to you, as every thing I ſee puts me in mind of you.—What would Mr. Richardſon think of this?—Here is room for his praiſe;—and here for his cenſure:—this would raiſe his compaſſion; this his indignation; this would touch his benevolent heart with joy; and here he would exerciſe

his charity; this man's ſolid ſenſe would delight him; the ladies would, in general, charm him; and the honeſt prejudices of many, in favour of their native country, would make him ſmile. Theſe, and many other ſuch-like thoughts often occur to me, ſo that I am oftener in your company than you imagine. The civilities I daily meet with, and the hoſpitality with which I am entertained, are not to be expreſſed. I have nothing to do but go from feaſt to feaſt, the manners of the better part of this country bearing a very near reſemblance to thoſe of North End. I am overwhelmed with their kindneſs, ſo that I muſt really make my ſtay here at ſhort as poſſible, leſt living thus riotouſly ſhould prejudice my health. But no more of this till I ſee you—a pleaſure I truly long for.

"At intervals, as I am now almoſt become a ſtranger to this country, and am poſſibly now taking my leave of it, I viſit what is ancient or curious. Yeſterday I paid my compliments to the remains of King James the Fifth, and ſhook Lord Darnley by the hand; he was Queen Mary's huſband, you well know, and was ſeven foot eight inches in ſtature: a portly perſonage once, and now—what we muſt all be. O what a pleaſing melancholy filled me on beholding their venerable remains. To ſee the very bodies of two ſuch great men, who exiſted two centuries ago, is a curioſity indeed. They are in the chapel of Holyrood Houſe, a very noble ſtructure, but almoſt entirely demoliſhed at the revolution, and ſince utterly neglected. Here monuments of men, like men, decay? But, however, the outſide is firm, ſo that it may eaſily be repaired, when the government thinks proper.

"What elſe I have ſeen, with my obſervations on every thing that occurs, will afford me matter of converſation with you, when my tongue, perhaps, would be more impertinently employed. I ſhall therefore ſay no more now. Suffer me only to take every occaſion of making my ſincere acknowledgments for your continued and uninterrupted kindneſs and friendſhip to me. When I think of particular inſtances of your goodneſs to me, all I can ſay to you upon that ſubject comes ſo very ſhort of what I feel, that I do myſelf great injuſtice in endeavouring to ſay any thing at all.

"I am, dear Sir,

"Your moſt obliged ſervant,

"W. STRAHAN."

"TO MR. RICHARDSON.

"*Sept.* 2, 1749.

"Dear Sir,

"Could you communicate to me a very ſmall portion of your lively and creating fancy, my letters would be much more worthy of your peruſal. The Iſraelites, who were obliged to make bricks without ſtraw, were, in my opinion, in a much more tolerable ſituation than the man who is obliged to write without genius, becauſe, though they had, indeed, no allowance of ſtraw delivered out to them, they had the whole land of Egypt to glean it in; and as that, like Clariſſa, was notoriouſly a moſt fruitful country, in which there were doubtleſs many delicious ſpots, they unqueſtionably found very pretty pickings in it.

"Since my laſt, I have been at Glaſgow, a town greatly altered for the better, in point of trade, ſince I was there laſt. Several large manufactories are ſet on foot, in which the poor of all ages, and both ſexes, are uſefully employed. From thence I went to Paiſley, where Mr. Millar's father is miniſter, a venerable old man, who, like the church he preaches in, is nodding to his diſſolution, but beautiful even in ruins. The town is almoſt entirely compoſed of manufacturers, and is in ſo exceeding thriving a way, that it is, they tell me, conſiderably increaſed even ſince laſt year when Mr. Millar was there. I returned thence to Stirling, and viſited the caſtle, and went over the noble monuments of the amazing grandeur of our kings before the union of the crowns that are crumbling into duſt. Here is a fine palace built by King James the Fifth, and a parliament-houſe, infinitely ſuperior to that of Weſtminſter. Here is a chapel alſo, purpoſely erected for the chriſtening of Prince Henry, King Charles the Firſt's eldeſt brother. Had he been preſerved, who knows how things might now have been altered from what they are.—All theſe are haſtening to decay, as no care is taken of any thing here except the fortifications. I had forgot to tell you, that the great church at Glaſgow, and that noble

ſtructure at Paiſley, are about 600 years old, and are moſt authentic proofs of the power of the church, or rather churchmen, in thoſe days, who were able, in times of poverty and rudeneſs, to erect a variety of piles, any one of which would ſenſibly diſtreſs the whole kingdom, now, in its improved and flouriſhing ſtate, to finiſh. On my return to Edinburgh, I paſſed by the ruins of the abbacy of Culroſs, part of which is now turned into a ſtable. The remains of gentlemen's houſes, of long ſtanding, occur every where; in which the builders have viſibly ſtudied ſtrength and ſecurity, preferably to pleaſure and conveniency. During this excurſion, I was continually comparing paſt times with the preſent; the ancient glory of a prince, and a few noble families, ſupported at the expence of the lives of ſome, and the liberties of all the reſt of the people, (who, the clergy excepted, laboured under the laſt degree of poverty, ſlavery, and ignorance) with the preſent economy of things, when our merchants are princes, and tradeſmen enjoy the good things of the earth; when property may be acquired and ſafely enjoyed by the meaneſt labourer; and when ſuperſtition and ignorance can hardly find ſhelter in our meaneſt cottages. And yet, comfortable as this compariſon is, the ruin of theſe ancient badges of our ſlavery, by reaſon of their ſplendour and magnificence, impreſſes me with a very deep concern.

"I have inſenſibly ſpun out a long letter, without ſaying hardly any thing; and, leaſt I tire you too much at once, I ſhall only add, at preſent, the aſſurances of my moſt perfect gratitude and eſteem, being always,

"Dear Sir,

"Your's, &c.

"W. STRAHAN."

VOL. II.

"To Mr. RICHARDSON,

"Bulſtrode, Nov. 26, 1745.

"My valued Friend,

"After a very wet journey above and below, I arrived at this family, to arrive at which one would be glad to go through ſome difficulties. Virtue, prudence, peace, induſtry, ingenuity, and amiableneſs, dwell here. You will ſay I keep very good company;—but you muſt know that anxiety has lately intruded, without the leaſt invitation from folly or vice. The Duke* has a conſiderable eſtate in and about Carliſle, which muſt have ſuffered much; nor can they yet ſee to the end of the miſchief. So that the common calamity makes more than a common impreſſion here. God Almighty ſend us good news and good hearts.

"I was a little ſtruck at my firſt reading your liſt of evils in your laſt letter. Evils they are, but ſurmountable ones, and not only ſo, but actually by you ſurmounted, not more to the admiration, than the comfort, of all that know you. But granting them worſe than they are, there is great difference between middle and *old age*. Hope is quartered on the middle of life, and fear on the latter end of it; and hope is ever inſpiring pleaſant dreams, and fear hideous ones.—And if any good ariſes beyond our hope, we have ſuch a diffidence of its ſtay, that the apprehenſion of loſing it deſtroys the pleaſure of poſſeſſing it; it adds to our fears, rather than encreaſes our joys. What ſhall we do in this caſe? Help me to an expedient: there is but one that I know of, which is, that ſince the things of this life, from their mixture, repetition, defectiveneſs, and, in age, ſhort duration, are unable to ſatisfy, we muſt aid their *natural* by a *moral* pleaſure; we muſt ſeaſon them with a ſpice of religion, to make them more palatable; we muſt conſider that 'tis God's will that we ſhould be content and pleaſed with them: And thus the *thinneſs* of the *natural* pleaſure, by our ſenſe of joining an *obedience to Heaven* to it, will become much more *ſubſtantial* and ſatisfactory.—We ſhall find great account in conſidering content, not only as a prudence, but as a *duty* too.

"Religion is all; and (happy for us!) it is all-ſufficient too in our laſt extremities; a full proof of which I will ſteal from yourſelf. So all-ſufficient is religion, that you could not draw, in Clariſſa, the ſtrongeſt object of pity, without giving us in it (thanks to her religion) an object of envy too.

---

* Duke of Portland.

"Pray my love and ſervice to all, and to Mr. Groves among the reſt, who has lately much obliged,

Dear Sir,
Your truly affectionate
Humble ſervant, and
Clariſſa's admirer,
E. YOUNG."

The following letter of Miſs Collier is lively and affecting.

"To Mr. RICHARDSON.

"Ryde, Oct. 3, 1755.

"Dear Sir,

"I have delayed anſwering the kind favour of your's, in hopes I ſhould have ſeen more of the iſland, which my good Mrs. Roberts propoſed to have ſhewn me; but the weather has been ſo very cold and comfortleſs here, that we have not had fine days enough ſucceſſively to make the pleaſant expedition we have intended: if we could have gone, I would have done my beſt to have given you a deſcription of the views and pretty things I had ſeen; but I met with ſome lines the other day in a tranſlation of a famous Italian poet, which in a few expreſſive words, gives a better account of this ſweet country, than I could in a hundred:

She wiſhes much to tarry in this land,
That hath both fruitful earth, and pleaſant air,
And fountains ſweet, and woods on every hand,
And meadows green, and paſtures freſh and fair;
Beſide large hav'ns, where ſhips at eaſe may ſtand,
To which the merchants often make repair,
By tempeſt driven, well loaden with good traffick,
Of things that come from Egypt and from Africk.

"This poem was the only book of amuſement I brought with me; it is called Arioſto; or, Orlando Furioſo, and is, in its way, a moſt wonderful piece of imagination, and really a very extraordinary work. My good friends at Appley are ſo kind to ſupply me with books when I am abſent from them at my little cottage, which is not ſo often as to read a great deal. I am ſo apprehenſive, now the weather grows cold, that I ſhall ſoon loſe dear Mrs. Roberts, and her amiable daughters, that I am as much with them as poſſible whilſt I can have them ſo near me; and their frequent ſociety is what I fear I ſhall greatly miſs when they go to London: yet for the ſort of people in the low ſtation my old folks are in, I hardly ever met with more ſimplicity and good ſenſe than they both have, and it is with ſome degree of pleaſure that I ſit in an evening with them, and hear the diſcourſe and goſſippings of the day; it makes me ſmile often, and ſometimes riſes to a downright laugh; and whatever promotes and cauſes this, with innocence and good humour, is as eligible (as far as I know, in the way of converſation) and as worthy to be ranked of the ſort called delightful and pleaſing, as in the routs and hurricanes of the great, or at court, or even in company with my Lord Cheſterfield. I am acquainted with few others in this village beſides my old folks; but endeavour to get a ſpeaking and how d'ye kind of knowledge of them all as I meet them, and I hear by this behaviour I have acquired the title amongſt them of "a civil gentlewoman," and "a very civil gentlewoman" many of them ſay; the children bow and curtſey down to the ground, and whiſper and jog each other when I am coming, crying, "here is the gentlewoman coming;" this is homage and reſpect enough to gratify all the vanity and ambition I have now left, I think, ſufficiently. Mrs. Roberts ſays, when ſhe ſees me in my very poor houſe, ſitting on my earthen floor, eating my dinner out of a platter, and my poor bed-chamber without any door to it, and a little window peeping out from under the thatch, bare walls, and every thing ſuitably poor, that under this humble roof I can have no proud thoughts, but muſt have killed every grain of worldly pride and vanity, before I could ſit down contented in ſuch a place. I was forced to make a great ſlaughter and lay about me prodigiouſly, before I could conquer thoſe bitter enemies to peace and humility called paſſions; but now I think and hope they all lie dead in heaps at ſeveral places in London and elſewhere; and I brought down nothing with me but a bundle of mortifications; or, to ſpeak more ſeriouſly, a thorough and humble ac-

quiescence to the Divine will, and an earnest desire, with patience, resignation, and serenity of mind, to work out my salvation as soon as it will please God to release me; perhaps a little impatience still remains, which tempts me to add 'the sooner the better;' and Madame Maintenon's words, in a letter of her's occur to me, where she says, 'It is high time to die; why should I stay any longer in this world; I have nothing to do in it; and it is generally business and ambitious views, that make us fond of staying here.'

"I was sadly vexed, at my first coming, at a report which had prevailed here, of my being the author of Mr. Fielding's last work, "The Voyage to Lisbon:" the reason which was given for supposing it mine, was to the last degree mortifying, viz. that it was so very bad a performance, and fell so far short of his other works, it must needs be the person *with him* who wrote it. This is the disadvantageous light poor women are held in, by the ill-nature of the world. If they write well, and very ingeniously, and have a brother, then to be sure—"She could not write so well; it was her brother's, no doubt." If a man falls short of what is expected from his former genius in writing, and publishes a very dull and unentertaining piece, then "to be sure it was his sister, or some woman friend, who was with him." Alas! my good Mr. Richardson, is not this a hard case?—To you I appeal, as the only candid man, I believe, with regard to women's understandings; and indeed their only champion, and protector, I may say, in your writings; for you write of angels, instead of women.

"Admiral Byng and Admiral Hawke now lye at Spithead; the latter brought in many French prizes with the fleet.

"I heard there was a wreck of a West Indiaman, on the south side of the island, last Friday (but the crew saved) laden with sugar.—Poor souls, it was a great distress the getting on shore, and being plundered, as in all likelihood they were. Had they been drowned, I think I should not have been so sorry; for I pity nobody that dies: I pity those left behind. Oh, that I had died for thee, my dearest friend and sister! but it was not permitted me. Excuse me this sudden gust of grief: I should not, dare not, trust myself to write on this afflicting and tender subject; it makes me incapable, from want of eyes, to add more than my kindest and best respects to dear Mrs. Richardson, and the Miss Richardsons, to beg the continuance of your friendship, dear Sir, and that you would believe me to be, with the highest esteem,

Your sincerely obliged, &c.

M. COLLIER."

Colly Cibber's Letter to Mrs. Pilkington is illustrative of his own singular character.

"To Mrs. PILKINGTON.

"Monday, June 29, 1747.

"Thou Frolicsome Farce of Fortune!

"What! Is there another act to come of you then? I was afraid, some time ago, you had made your last exit. Well! but without wit or compliment, I am glad to hear you are so tolerably alive. I have your incredible narrative from Dublin before me and shall, as you desire me, answer every paragraph in its turn, without considering its importance or connection.

"You say I have for many years been the kind preserver of your life. In this, I think, I have no great merit; because you seemed to set so little value upon it yourself: otherwise you would have considered, that poverty was the most helpless handmaid that ever waited upon a high-spirited lady. But as long as the world allowed you wit and parts, how poor (compared to you without a shilling in your pocket) was an illiterate queen of the Indies. Oh, the glory of a great soul! Why, to be sure, as you say, it must be a fine thing indeed! But—a word in your majesty's ear—Common sense is no contemptible creature, notwithstanding you have thought her too vulgar to be one of your maids of honour.

"Common sense might have prevented as many misfortunes as your high-and-mightiness has run through. It is true, you have stood them all with a Catonian constancy; but I fancy you might have passed your life as merrily without them. You see I am still friend enough to be free with your failings: but make the best of a bad market. You seem now to have a glimpse of a new world before

you! Think a little how you are to ſqueeze through the crowd, with ſuch a bundle at your back; and don't ſuppoſe it poſſible you can have a grain of wit, till you have twenty pounds in your pocket. With half that ſum, a greater ſinner than you may look the devil in the face. Few people of ſenſe will turn their back upon a woman of wit, that does not look as if ſhe came to borrow money of them; but, when want brings her to her wits' end, every fool will have wit enough to avoid her. But as this ſeems now to be your caſe, I am more afraid of your being out of your wits at your good, than your bad fortune; for I queſtion whether you are as able to bear the firſt as the laſt.

"If you don't tell me a damned poetical fib, in ſaying that people of taſte ſo often borrow *Cicero* of you, I will ſend you half a ſcore of them, with which you may compliment thoſe whom you ſuppoſe to be your friends; perhaps you may have a chance of having the favour returned with ſomething more than it is worth. Generoſity is leſs ſhy of ſhewing itſelf, when it only appears to be grateful. In a word, if you would have theſe books, you muſt order ſome friend in London to call upon me for them; for you know I hate care and trouble.

"I am not ſure your ſpouſe's having taken another wife, before you came over, might not have proved the only means of his being a better huſband to you; for, had he picked up a fortune, the huſh! huſh! of your prior claim to him, might have been worth a better ſeparate maintenance, than you are now like to get out of him.

"As for my health and ſpirits, they are as uſual; and full as ſtrong as any body's that has enjoyed his the ſame number of years.

"If the value I have for you gives you any credit in your own country, pray ſtretch it as far as you think it can be ſerviceable to you; for under all the rubbiſh of your misfortunes, I can ſee your merit ſparkle like a loſt jewel. I have no greater pleaſure, than in placing my eſteem on thoſe who can feel and value it. Had you been born to a large fortune, your ſhining qualities might have put half the reſt of your ſex out of countenance. If any of them are uncharitable enough to call this flattery, tell them what a poor devil you are, and let that ſolace them. If ever you ſhould recover enough of the public favour to diſſipate your former ſorrows, I ſhould be glad to ſee you here. In the mean time you will fully repay any ſervice I may have done you, by ſometimes letting me hear of your well-doing.

"I hope you have but one volume of your Memoirs in the preſs; becauſe, if that meets with any ſucceſs, I believe I could give you ſome natural hints, which, in the eaſy dreſs of your pen, might a good deal enliven it.

"You make your court very ill to me, by depreciating the natural bleſſings on your ſide the water. What have you to boaſt of, that you want, but wealth and inſolent dominion? Is not the glory of God's creation, lovely woman! there, in its higheſt luſtre? I have ſeen ſeveral and frequent examples of them here; and have heard of many, not only from yourſelf, but others, who, for the agreeable entertainments of the ſocial mind, have not their equal playfellows in Old England. And pray what, to me, would life be worth without them? dear ſoft ſouls! for now too they are laviſh of favours, which, in my youth, they would have trembled to truſt me with. In a word, if, inſtead of the ſea, I had only the dry-ground Alps to get over, I ſhould think it but a trip to Dublin. In the mean time we muſt e'en compound for ſuch interviews as the poſt or the packet can ſend to you, or bring to

Your real Friend and Servant,
C. CIBBER."

We ſhall add three letters by Mr. RICHARDSON.

"To Miſs HIGHMORE.

"Tunbridge Wells,
Aug. 2, 1748.

"What ſay you to me *here*, Miſs Highmore?—Sure, if you go to Tunbridge (ſays a lady you dearly love, but not better than every one who has the pleaſure of knowing her loves) you will not value travelling a few miles in order to viſit us.' Tunbridge Wells are about thirty-eight miles diſtant from London; Hatch (I have inquired) is about forty; and no extraordinary roads, I, a bad traveller, cannot ſit a horſe—come hither to drink the waters for

health-ſake—can ill ſpare the time—propoſe but *three* weeks—have been here *one*, laſt Friday—this *my* ſituation.

"The geniuſes of Hatch, how different their's! Nothing to do but ſtudy their diverſion and amuſement. Tunbridge, in high ſeaſon, a place devoted to amuſement.—Time entirely at command, though not hanging heavy; impoſſible indeed it ſhould.—Vehicles, whether four-wheeled or four-legged, at will; riding, a choice.—And the worthy Dr. Knatchbull here. What ſays my fair correſpondent?—What her worthy and kind friends to *this?*

"Do come and ſee how your other old lover ſpins away, hunting after new faces, at fifty-ſeven. You will ſee him in his kingdom: and he will read to you a new performance, calculated indeed for the perts of the place: 'A Dialogue between a father and a daughter,' very ſprightly; a little ſprinkling of ſomething better in it, but very ſparingly ſprinkled; as if the author were afraid, that his mind ſhould be thought as antique as his body.—Calculated to reconcile fatherly authority with filial obedience: (ſo he ſays.)—But I think, to level the former, and throw down diſtinction.

"He read it to the ſpeaker; who thought it better managed than he expected; but referred him to *me* upon it; for I was preſent, and objected to it. I have, according to my uſual prolixity, given him half a ſheet upon half a page. He wants me to go on with my remarks—has altered two or three paſſages; but I think not for the better; it is a taſk, therefore, that I decline. For I am told I ſhould not ſcribble—have a large correſpondence upon my hands. Buſineſs, beſides, very ill ſparing me; and poſt and coach employed to carry up my directions, and in receiving accounts of management; with about one half of which, only, I can be pleaſed.

"Lord, Lord! Miſs Highmore! What figures do Mr. Naſh and Mr. Cibber make, hunting after new beauties, and with faces of high importance traverſing the walks! God bleſs you, come and ſee them!—And if you do, I will ſhew you a ſtill more groteſque figure than either. A ſly ſinner, creeping along the very edges of the walks, getting behind benches; one hand in his boſom, the other held up to his chin, as if to keep it in its place: afraid of being ſeen, as a thief of detection. The people of faſhion, if he happen to croſs a walk (which he always does with precipitation) *unſmiling* their faces, as if they thought him in their way; and he as ſenſible of ſo being, ſtealing in and out of the bookſeller's ſhop, as if he had one of their glaſs-caſes under his coat. Come and ſee this odd figure! You never *will* ſee him, unleſs *I* ſhew him to you: and who knows when an opportunity for that may happen again at Tunbridge?

"And here have I turned over.—But how ready are you to catch at a pretence for making your letter ſhort, when you ſay, that you are afraid that I ſhould deſign mine for an example in that reſpect! But how little reaſon have you to call mine ſhort, when I write more (in quantity) in one line, than you do in three; and more in half a page, than you do in four whole ones. What though my length is my diſpraiſe, I cannot help it: I have no patent for brevity. Nor is it every one, who, like Miſs Highmore, can write a great deal in a little compaſs. Who can paint the dewdropt meadows, every ſpire of graſs glittering like diamonds of the firſt water, the obſcuring clouds, the ſunny glories of the great luminary, the ſhady lanes, perfumed and enamelled with honey-ſuckles, the fragrant fields of new-cut hay, the light laſſes, and nimble lads, reſting on their rakes and forks, loſt in wonder and reverence, when they behold the *boſſe folks*, as you humbly phraſe it! Who can anticipate the yellow harveſt, the buſy hinds, and the reward of induſtry!—Who can figure out in ſtill ſuperior lights, the beauties of contemplation which ſhe enjoys in her Clariſſa-cloſet (as ſhe is pleaſed to call it) with pen, pencil, and books! The agreeable converſation, at other times, of her enlivening friends; and the charms of dear variety, that ſoul of female pleaſure: and fifty and fifty other no leſs delightful ſubjects; and bring them all into the compaſs of a letter of fifty or ſixty ſhort lines! This is given to Miſs Highmore to do; but not to me.

"Dr. Knatchbull deſires his affectionate compliments to all at Hatch. He gives me his countenance in wiſhing to ſee you all here. My reſpectful ones to Sir Wyndham and Mrs. Knatchbull. Mr. Cibber's duty attends you. And I am, my dear Miſs Highmore,

Your faithful Friend,
and humble Servant,
S. RICHARDSON."

"*P. S.* You might have gone on with your ſubject of happineſs; for who is it that taſtes it, knows it, and deſerves it, if Miſs Highmore does not?

"TO MISS HIGHMORE.

"London, July 15, 1753.

"My dear Miſs Highmore was very good to write ſo ſoon after her arrival, at Weſton Houſe; and had I not been obliged to paſs two days at Enfield, which ſet me behind-hand with all my buſineſs, ſhe ſhould have had her kind expectations anſwered before the laſt week had elapſed.

"But why filled my amiable girl, the firſt ſide of her ſheet, with ſo melancholy an account of her depreſſion of ſpirits, on leaving a father, ſo well beloved by every body, to go to a delightful ſpot, and to a lady of whom ſhe is ſo fond, and who was always ſo fond of her?

"'I hope the vain girl (ſay you) has not repreſented herſelf of too much conſequence.' You have not, my dear. Do we not all know, that you are of the utmoſt to that indulgent parent; and of very high to all who have the pleaſure of your acquaintance? But looks it not, as if one of the frankeſt-hearted girls in Britain took a little hardly ſome of my paſt truly paternal freedoms, when ſhe adds, 'If ſhe has, I am ſure Mr. Richardſon will cure her of that miſtake.' Well, but my dear Miſs Highmore, this ſhall not hinder me from telling you of your faults, if any appear to me; and I hope you will deal as freely with me—I have multitudes—I wiſh I were but half as good as I think you.

"Your papa writes ſo well, and is ſo fond of writing to his beloved daughter, that I will leave it to him to tell you, how happy he thinks himſelf in knowing you to be ſo: and that you are right in ſuppoſing 'that his benevolent heart expands with delight, at the account he receives of your health and felicity.' When therefore you can turn the bright ſide of things outward, as you do; your mental Æſculapius, as you do a certain man the honour to call him, tells you, that you have prudence and reflection enough to be your own phyſician; and, that had not your ſpirits been weakened by indiſpoſition, and a train of diſagreeable perplexities, that have affected one of the eveneſt tempers in woman, you would not have had reaſon to paint your ſenſibilities in ſuch dark colours, on your leaving, for ſuch agreeable friends, even a father, whoſe paternal goodneſs you have from infancy ſo largely experienced.

"How ſweetly, as you deſcribe, do pou paſs your time? I rejoice with all my heart in Mrs. God—ll's happineſs. One of the greateſt pleaſures, that a beneficent mind can know, is to have it in her power to lay an obligation on a worthy, on a grateful mind.

"'A ſtrong taſte for literature; a mind well ſtocked and improved by the productions of authors, ancient and modern; an amiable diſpoſition; good ſenſe.' Where could your fair friend have made a better choice? Where elſe, ſo good a one, in ſuch an age as this, of foplings and *petit maîtres*? I wonder not that ſuch a young gentleman 'behaves ſo properly as you ſay, to his lady; and that your eſteem for him riſes every day, more and more, as you are a witneſs of that his proper and affectionate behaviour to her.' I had both reverence and love for her excellent mother; methinks I could wiſh her to be permitted to look down from her heaven, to ſee how happy that beloved daughter is, for whoſe happineſs ſhe was ſo anxious. God continue it to them both, and them to each other, as an example of that conjugal piety, which is ſo very rare in the preſent age, among people of condition!

"'What a ſtrange character does that of Cicero always appear to you?' It is a ſtrange one; yet he was a glorious creature. Great geniuſes, we are told, have not ſmall faults. You have made ſuch proper obſervations on this great man's failings, that it is needleſs to add to them. And charmingly do you ſay, 'that the truly

noble and exemplary character, is that which is uniformly good, great, and wise, in every trial.'

"What a wretched creature is the man of title, you mention? But I have not so much pity for the lady as you have. She knew whom she married, and, I doubt not, proposed to herself at first, counterbalances which would content her, and this is evident to me, by the way in which she lives. What signifies to her the low company 'he keeps,' so as he confines himself 'to an obscure corner of his own magnificent house with them;' and leaves her (in the character of 'an amiable woman,' in every one's eye, and the more amiable for her supposed misfortunes) 'to receive in the rest, and the nobler parts of the house, the visits of every creditable family around her?' So long as she finds herself 'honoured and beloved by her visitors; and has the credit, as well as the power, of having ornamented the noble house she reigns in, with absolute sovereignty, according to her own directions?' So long as she has 'an equipage and retinue of her own, every prospect art or nature can afford to please surrounding her stately habitation!' With all these advantages, and such a lord, ask you, can she be tolerably happy? Yes, Madam, exquisitely so, as a managing woman, and as one who knew (as I hinted) beforehand, the wretched creature she chose to marry. And, indeed, you answer your own question: 'She appears so, say you (well, she may!) and having been long accustomed to the present method (an enviable one it may be called! for must not the man be a loathsome creature?) 'may really be' (the duce is in her, if she be not!) 'as tranquil and chearful, as her easy and polite deportment seems to denote.'

"This advantage she moreover reaps from the low and servile company he keeps, that through them she can manage her lord as she pleases; since they and he are her's in absolute property. Come, come, Madam, let us shew our pity in the right place. The tranquil lady deserves it not—she is a managing woman, as I said: all women love power: she has it in its perfection. She has perhaps shewn it, eccentrically, in more instances than one; and every body knows, that Lady O—— can be Lord, as well as Lady O——, whenever she pleases—and fit she should, when the poor creature her lord so behaves as to be the jest as well as companion of his own menials.

"Next Thursday, my good-naturedly perverse wife thinks of going to North End!!! O Miss Highmore! women ought to be controuled, if they are like my wife—in pity to themselves, they ought. For when left to their own will, how do they choose! How are they puzzled!

"Mrs. G—— has done me favour in her remembrance of me. My best respects attend her, and, if acceptable, her's. I am involved in sentimentalizing:—very hard, among so many charming girls, that I could not get myself excused from this task. No helps from any of you. Go, naughty, idle chits—to pretend to approve what I am about, as if it would be promotive of the public good; and yet, when I hoped a finger from every one of you, to find no aid, not so much as extracts from a work ready written to your hands! yet call me papa, boast of filial regards, and so forth: yet, dotard as I am, I cannot forbear priding myself in my girls, and on every occasion, styling myself, as now to you,

Your paternal Friend,
and faithful and affectionate
humble Servent,
S. RICHARDSON."

"TO MR. DUNCOMBE.

"*August* 24, 1754.

"Your sonnet, dear Sir, well as I like it, will not be communicated to Mr. Edwards by me, for reasons I will read to you the next time I have the pleasure of seeing you.

"You are very kind in the interest you take in my new country residence. Your first reason for it is a very obliging one. You do me high honour in comparing me to a patriarch, sitting at my tent-door, inviting in my friends. But, in warning me against Finchley, do you not as good as say, your friends will not go thither on purpose to see you; and you'll have a chance of seeing but few pass by as you sit? Is it not so? Yet, perhaps, the pleasure I take in receiving my friends, may make me jealously apprehensive of their coldness, as my tent is, or is not

pitched in a place convenient to them, rather than that my obſervation on your kind ſolicitude is either good-natured or juſt.

"But, if at Finchley I dwelt, I am out of danger of writing more diſmally than I have done, were I to reſume the pen; not only becauſe I never wrote from what I ſaw by the bodily eye, but for a very good reaſon that is too obvious in the face of my attempts to need particularizing. But I am ſtill farther removed from the danger of which you are ſo apprehenſive, ſince I have aſſuredly, I think, laid down the pen for ever, with a view to the public eye. The queſtion would then be, whether, were I to fix at Finchley, I ſhould not be totally deſerted by the ſylphs and fairies, and by the ſweet dreamer you mention, as well as by my other beloved friends of both ſexes.

"But this is now no queſtion, thank Heaven! On Parſon's Green, between Chelſea and Fulham (propitious be the name of the place!) on the ſide of the King's Road to Fulham, Putney, Kew, Richmond, &c. have I pitched, at laſt, my tent. There is a porch at the door (an old monaſtery-like houſe) in which my friends, ſuch even as will not come on purpoſe, will find it difficult, as they paſs by, to avoid ſeeing the old man, who, if he lives, propoſes, often in it to reconnoitre the Green, and watch for them.

"And then after Chriſtmas next, or before that feaſt, at North End, he hopes to ſee his worthy Meſſrs. Duncombe, ſenior and junior; to whom, in the mean time, he wiſhes all manner of felicity, as becomes, dear Sir,

Your much obliged and
affectionate humble Servant,
S. RICHARDSON."

Thus did this celebrated Noveliſt write to his friends, with a cheerful eaſe and a winning familiarity.

LXXXVII. LETTERS *written during a Tour through* SOUTH WALES, *in the Year* 1803, *and at other times; containing views of the Hiſtory, Antiquities, and Cuſtoms of that Part of the Principality; and interſperſed with Obſervations on its Scenery, Agriculture, Botany, Mineralogy, Trade and Manufactures. By the* REV. J. EVANS, B. A. *Late of Jeſus College, Oxon. Author of Letters written during a Tour through North Wales.* 449 *pages, Octavo. Baldwin.* 8*s. in boards.*

THIS entertaining and intereſting work is divided into *fifteen* letters, written with eaſe and ſimplicity. Specimens ſhall be given. The Author we underſtand is a Clergyman at Briſtol.

Caerphyli Caſtle is thus deſcribed.

"This gigantic building, tradition reports, included two acres within its interior moat; which was croſſed by thirteen drawbridges. At preſent the ruins more reſemble the remains of a city, than a ſingle edifice; and when undilapidated, exceeded the enormous ſcite of Windſor Caſtle. Croſſing two moats by two drawbridges, we obtained a ſight of the citadel; which preſented to our view the appearance of a ſeparate caſtle. A lofty Gothic arch in the centre, ſupported by two circular baſtions, adds to the deception. Through this grand entrance we approached the inner court, ſurrounded by a range of noble apartments, many of which remain ſufficiently entire to convey ſome idea of its former grandeur. The eaſt wall on the ſouthern ſide of this entrance, is concave between the buttreſſes; which were furniſhed with battlements to defend the intermediate walls. The grand hall, except being roofleſs, is perfect; and exhibits not only a ſpecimen of the pure Gothic, but of the ſplendid manner of conducting entertainments in thoſe times. It is a parallelogram of 68 feet by 34; and the height of its once vaulted and fretted roof, ſeventeen. The component parts of the vault, conſiſting of twenty arches, about nine feet high, the Gothic windows, the chimney piece with the ornamented outline of a window on each ſide, and the cluſtered triplets of its diverging pillars, that roſe from the floor and extended to its concave roof, ſtill give it a noble appearance. On the walls are ſeven pilaſters or columns, in triplets, like fluted candleſticks; deſcending from the roof about one third down; each ſupported at the under extremity by three buſts or antique heads. From the floor to the heads is twelve feet and a half, and the ſuperior height above five. Theſe were the ſupporters to the roof, which is now gone. At each corner there

appears to have been a round tower, communicating with each other by galleries, and one of these galleries, ninety feet in length, is still standing; but the stair-case has long been destroyed. On the west side of the great hall stair-case, is a low circular tower, curiously arched, with the remains of a smelting furnace for coining; and on the west side of it a square wall, that supplied the garrison with water. In the exterior court at the east end, near the citadel, is, the object of general admiration, *a leaning tower*. It is of circular shape, 70 feet high; and is a proof of their skill in cements and masonry at this period. It is full eleven feet out of the perpendicular, and in this pendent state it has been threatening to crush the prying antiquarian, for a space beyond the memory of the oldest inhabitant of the place. About half way down from the summit, a fissure divides it, and it was thus probably disrupted during the seige it sustained in the cause of the unfortunate Edward. The mode of besieging places in those days, before the invention of gunpowder, was to undermine the foundations; supporting the walls for a time by timbers, and making a breach by setting fire to the supporters. Whoever has seen this, will cease to wonder at the *banging tower of the Cathedral at Pisa in Italy.*

"On the west and north are still visible vestiges of draw bridges by which the castle was connected with the adjoining elevation; fortified with ramparts of earth, and strong walls; and at the extremity are the remains of a round tower. This immense pile appears to have been built at different periods, and the want of uniformity in the plan indicates, that some of the exterior works were subsequent additions; probably in the time of Edward the Second. Here that ill fated monarch fixed his dernier resort, or forlorn hope, when pursued by his unnatural and more than brutal queen. Here with his favourite, the younger Spencer, he retreated before the reginal and baronial forces; who besieged the castle A. D. 1327. But it was so manfully defended, that his enemies were obliged to raise the siege. Regaining spirit, he now strove to stem the torrent of disaffection; and erecting the standard of royalty, he summoned his faithful subjects to rally round it. But it was too late—the horn of revolt had sounded, and his retreating to Wales made it sound louder. Indeed, putting himself under the protection of the Welsh was construed into a distrust of the English; and thus fuel was added to the flame of discord. The associating himself with a man so obnoxious as Spencer, placed additional weight in the scale of his declining fortunes. He experienced what all have done, who have been acquainted with the world, that to lean on its friendship for support, is to depend on a *broken reed*; that misfortunes daily diminish the number of our friends, and increase the number of our foes; that in exalted situations, no more than in humble life, the stream of adulation or assistance, no longer flows than it is supplied by the tide of prosperity. He left Caerphyli with a view of escaping to Ireland; but, as though the elements had been commanded to be in a league with his bittercst enemies, contrary winds drove the vessel, in which he had embarked, into the Bay of Swansea. His sprits broken, and destitute of a single hope of surviving his misfortunes, he threw himself, in a paroxysm of despair, into the sanctuary of Neath Abbey;* where he was taken with a few adherents; and in violation of the laws, sent a devoted victim to the castle of Berkley; whose walls still bear witness to the cruelty with which he was treated, and contain an odious trophy, the instrument of his death. The Welsh did not fail to make a religious and political use of his untimely fate, to remind the English of their unjust and injurious treatment. For they dis-

* He hoped that the sanctity of the place, and the right of privilege, would have disarmed his enemies. But they were betrayed by *Rice Fowel, a clergyman*, in the queen's interest, who was well acquainted with the country. From his information, Henry Duke of Lancaster overtook them. Here Spencer was immediately tried, condemned, and executed as a traitor; and the unfortunate monarch was sent under close custody, first to Ledbury, then to Kenilworth, and lastly, and fatally, *to the castle of Berkley.*

covered in the horrible end of the ſon, a retaliation for the maſſacre of the bards, by the cruelty of the father; of which circumſtance the elegant Gray has availed himſelf to give a graver note to his Doric reed:

'Weave the warp, and weave the woof,
The winding ſheet of Edward's race.
Give ample room, and verge enough,
The character of hell to trace.
Mark the year, and mark the night,
When Severn ſhall re-echo with affright,
The ſhrieks of death through Berkley's roof that ring,
Shrieks of an agonizing king.'

"After the capture of the king, Caerphyli made a noble reſiſtance under Hugh Spencer, a youth not twenty years of age. And the queen's forces found the place ſo impregnable, and the beſieged ſo reſolute, that an honourable capitulation was granted, by which the perſon of Spencer and the garriſon were ſpared and their property ſecured.

"Through a variety of changes the property has deſcended to the families of the Clares, Spencers, Beaucamps, Nevils; then eſcheated to the crown, then, by purchaſe of King Edward VI. to Herbert earl of Pembroke, then to the family of Windſor, and by marriage, to the Stewarts, in which it is ſtill veſted.

"Such are the changes of this tranſitory ſtate. This caſtle that has witneſſed its lords living in regal ſplendour, exerciſing the moſt deſpotic power, paid the moſt abject ſubmiſſion, and baſking in the ſunſhine of fortune; has again ſeen them ſuddenly caſt down from their envied elevation, and experiencing the ſad reverſe of their former greatneſs; their conduct loaded with reproach, and their perſons with execration, retiring under the ſtrength of its walls for refuge from the perſecution of thoſe very perſons who recently were deſirous of their friendſhip, and laviſh in their adulation. It has ſeen a monarch, the ſon and heir of him whoſe ambition it was to ſubjugate Wales, and by whoſe proweſs it was annexed to the crown of England—a monarch who aſcended the throne crowned with the laurels and the victories of his father, now flying to the very people ſo outrageouſly injured for protection! perſecuted by his enemies, and betrayed by his friends. And this proud and long important fortreſs, after thus for ages being the theatre of no common ſcenes, now itſelf ſunk into inſignificance, and witneſſing its own decay. A few goats browſing on the buſhes that vegetate in the crevices of its walls, ſerved to point out its deſertion.—

'Thus do theſe ivied-mantled ruins,
Like hoary-headed age, nod o'er their own decay.'

"My friend, the hiſtories of caſtles, towns, and nations; the hiſtory of man, are nothing but the records of human calamities, the regiſters of human woes. Theſe, however, we ſhall find are generally provoked by vices, and tend to the growth of virtue. Trials are calculated to invigorate the mind, previouſly weakened by inactivity and eaſe; and by a forcible appeal to the heart, they aſſert the power, while they fan the flame of religion, laſt extinguiſhing in the ſenſuality of proſperity and peace. The convulſions of nature and the enormities of man, the war of elements and the ſubverſion of ſtates, are admirably directed by the controuling power and influence of Providence, for the great purpoſe of ſupporting the moral intereſts of the world, and impreſſing the mind with the truths of the Goſpel."

The *Bay of Swanſea* is pleaſingly delineated.

"The Bay of Swanſea is a moſt delightful object, whether you view it towards the ſea, or take your ſtation in a boat at the entrance of it. The back ground is highly gratifying to the eye of Taſte. It has been compared to the Bay of Naples, and the compariſon to thoſe who have ſeen both, muſt be ſtriking. The ſmoke from the different manufactories, which at night appear ſo many diſtinct ſcenes of ſmoke and flame, give you an idea of the Solfateras in the vicinity of Veſuvius. The number of veſſels tacking about the bay, as they go out or come in at the different ſtates of tide, form a pleaſing and lively picture. We traverſed the vicinity in queſt of plants, and added a few

to our liſt. Decoyed by the favourite purſuit to a protracted ſtate of the evening, we ſauntered over the ſands, diſpoſed to enjoy the pleaſures ariſing from a calm ſummer's evening, amidſt ſuch diverſified ſcenery. The ſun's beams from the water were highly glowing, and the ſea aſſumed a beautiful vitreous appearance. When I approach the coaſt, I feel an enthuſiaſm that rivets me to the ſpot: the ſun, now ſetting, removed his enchanting rays from the ſea, and painted the diſtant horizon with the moſt glorious tints; the azure ſky was bounded by the oppoſite coaſt of England; and the veſſels in the Channel made a lively variation in the ſcene. I gazed with admiration, till the ſurrounding views, gradually diminiſhing in the ſight, were at length loſt in the blue miſts of night; and darkneſs reminded us it was time to retire. The abſence of the all-cheering orb of day, and the noiſe of the fluctuating waves, rendered the mind ſedate, and diſpoſed it for contemplation. The ſwelling ſails of two large outward bound Weſt Indiamen, were now the only viſible objects; and the eye and mind became ſolely fixed on theſe: they reminded us of parting friends, and the various and unavoidable occaſions of ſuch unwelcome ſeparations. Perhaps, ſaid I, ſome parent looks with lingering longing eye towards a favourite child, embarked on the uncertain ocean; ſome affectionate wife regrets the loſs of the friend of her boſom; ſome ſiſter weeps for the departure of a much-loved brother to the diſtant ſhores. They diminiſh on the ſight; they faſt recede from the view. They are now vaniſhed; perhaps never to greet again the friends they have ſo lately bade a hopeful adieu! Alas! ſaid I, juſt and impreſſive emblem of the changes and chances of this uncertain ſtate:

Yon ſetting ſun has juſt withdrawn his light,
And paints, with varying tints, the mountain's verge;
The diſtant landſcape leſſens on the ſight,
While evening's breezes ſwell the riſing ſurge.
The hum of buſy men I diſtant hear;
The ſea gull cries, while hovering o'er her neſt;
And ocean's billows, harſhly roaring near,
Diſpoſe this weary wandring heart to reſt.
The mind reflective oft at parting day
Collects its ſcattered thoughts, too wont to roam;
Fatigued with ſcenes, that charm'd when young and gay,
It fondly turns its devious ſteps tow'rds home.
Behold yon veſſel ſpread her ſwelling ſails,
The tide, faſt ebbing, eager quits the ſhore,
Buoy'd with the proſpect of propitious gales
And golden hopes; alas! returns no more!
Thus youth embarks on life's diſaſt'rous tide,
Full fluſh'd with hope of pleaſure's cup to ſhare,
Blind to the latent rocks theſe waters hide,
Which wreck his bark, and drown him in deſpair.
So late did I this changing ſcene ſurvey,
Beheld with unconcern the viſion move;
Saw numerous flow'rets open and decay,
All kindly meant my folly to reprove:
But warn'd by other's loſs, aghaſt I ſtood,
Aw'd by the retroſpect, my ſteps re-trod;
And anxious ſought the path that leads to good,
Which ſoon I found was, 'Know thyſelf and God."

In the account of Caermarthen we meet this notice of Sir *Richard Steele*.

"Landing near a fine old ſtone bridge over the river, of ſeven arches, we entered the town of Caermarthen. We put up at the Ivy Buſh Inn, once the reſidence of Sir Richard Steele; and were uſhered into an old-faſhioned room of curious workmanſhip, ſaid to have been the room where he compoſed his moſt popular comedy, which obtained him the royal favour, and confirmed his celebrity with the public. You who are acquainted how I

uſually feel on ſuch occaſions, will not wonder if I conſidered myſelf upon no common ground; and if I trod with all the ſoftneſs that beſpeaks veneration for the place. My companions had examined the wainſcots of the room, aſcertained its date, and were actually engaged in taking a repaſt; while I was conſulting reminiſcence, and ruminating over the life and fortunes of a man, who could feel, expreſs, and practiſe, ſuch ſentiments as theſe:

" 'Is this ſuch an heroic buſineſs? 'Tis but at beſt a better taſte of expenſe, to beſtow upon one whom he may think an ornament of the whole creation; to be conſcious, that from his ſuperfluity an innocent and virtuous ſpirit is placed above the temptations, the ſorrows of life! That he ſees ſatisfaction, health, and gladneſs in her countenance, while he enjoys the happineſs of ſeeing her! Alas! What mighty matter is this! A greater expenſe than all this, men lay out upon an unneceſſary ſtable of horſes or a kennel of dogs!

" 'For who can be a greater uſurer, than he who lays out his money in ſuch valuable purchaſes as theſe? If pleaſure be worth purchaſing, how great a pleaſure is it to him, who has a true taſte of life, to eaſe an aching heart, to ſee the human countenance lighted up into ſmiles of joy on the receipt of a bit of ore, which is ſuperfluous and otherwiſe uſeleſs in a man's own pocket? What could a man do better with his caſh? This is the effect of a humane diſpoſition, where there is only a general tie of nature, and common neceſſity. What then, when we ſerve an object of merit and admiration?' *Conſcious Lovers.*

" Theſe are ſentiments worthy of the man, who at an early period of life, and amidſt the blandiſhments of pleaſure, could write the Chriſtian Hero with the deſign of infixing on his own mind a ſtrong impreſſion of virtue and religion. Some years before his death he became paralytic, and retired to his ſeat at Llangunnor near the town; where he died September 1ſt 1729, and was privately interred according to his own deſire, in the pariſh church of Caermarthen."

The hiſtory of the *Oyſter*, when ſpeaking of Tenby, is amuſing.

" But what this ſhore is moſt famed for is the incomparable oyſter fiſhery. Though many countries are viſited by this fiſh, yet our own coaſts ſtand the firſt in fame: for when the Romans had taſted thoſe of Britain, in ſpite of native prejudice, the oyſters of the Lucrine Lake, according to Pliny, ſoon fell into diſrepute: and you will recollect that Juvenal, in his uſual incomparable ſtyle, when ſatirizing an epicure, ſays,

' ——— Circæis nata forent an
Lucrinum ad Saxum Rutupinove edita fundo
Oſtrea, callebat primo deprendere morſu.'

" They were imported into Italy as early as the reign of Veſpaſian; and though they were at firſt imported into that country from the coaſt of Kent, as being that with which the Romans were then beſt acquainted, yet there is no doubt but they found the excellence of thoſe of Tenby, as they extended their conqueſts weſtward: and the Tenby and Milford are as eminent in the weſt, as the Milton and the Colcheſter are in the eaſtern part of the kingdom.

" The oyſter, oſtrea edulis of Linnæus, is too well known for deſcription; for there is but one ſpecies, though ſo many varieties are diſtinguiſhed according to the places where they are caught or fed, and ſo differently eſtimated according to their ſize or delicacy of flavour. This humble link in the chain of animated being is denied the faculty enjoyed by moſt other of the piſcatory tribes, that of locomotion, and in this reſpect can claim little ſuperiority to the vegetable tribes; almoſt wholly paſſive, he endeavours to remain in one ſpot at the bottom of the ocean. Rocks, ſtones, and pieces of timber, ſea-wreck, every thing ſtationary ſeem to furniſh him with a kind of ſecurity againſt the agitation of the waves. Indeed, ſo eſſential to oyſters is this adheſion to ſome kind of fixture, and ſo prone are they to attach themſelves, that, if they meet with nothing elſe, they will mutually adhere to each other: this is performed by means of a gluten, of a ſimilar nature to that with which they form their ſhells, and when it becomes dry is of equal hard-

neſs, and broken with equal difficulty. Oyſters caſt their ſpawn in May; it at firſt appears like ſmall drops of fat, and is called ſpat, theſe immediately adhere to any kind of ſubſtance they happen to light upon, in a few days the ſhell begins to make its appearance, and in three years they are fit for the market. Like ſnails they are hermaphrodite, and their young are ſpawned complete. Like other fiſh during the ſpawning ſeaſon they are lean; but by the month of Auguſt recruit their ſtrength, and get into condition. During this, and ſubſequent to this ſeaſon, in countries where prudent regulations are made for their preſervation, all dredging and other fiſhing has been prohibited: in Spain and ſome other ſouthern countries of Europe, this prohibition is conſidered as a neceſſary precaution of health. It is an old obſervation that the oyſter is in ſeaſon in thoſe months which include in their name the letter R; at other times, being in a ſtate of pregnancy, it is found to contain a thick white curdled matter like cream about the fiſh, which did not eſcape the obſervation of the accurate Pliny, lib. ix. c. 51. The old ones are frequently found with twenty or thirty of their young ſticking to their back, theſe the fiſhermen ſcrape off and throw back to increaſe the beds. Severe winters and violent ſtorms are highly injurious, and frequently deſtroy them. On this, as well as other accounts, property of this nature is very precarious: as frequently they are not to be found where moſt plenteous before, and new oyſter beds ſpring up in places where they were never known. Since the year 1712, multitudes have been taken in Caernarvonſhire Menai, where, prior to that period, it is recorded none were ever diſcovered. The report is, that a perſon threw into the channel about one hundred live oyſters, which have increaſed ſeveral miles; and numerous veſſels are now employed in the fiſhery: but it is more probable the real cauſe was, the agitated waters carrying the ſpat from diſtant oyſter beds during the ſpawning ſeaſon. The oyſter reſts on his flat ſide; ſo far he is ſecure, but on the convex ſide we diſcover various productions of the coral kind, and frequently he is loaded with ſmall muſcles and different marine worms: even the nereis noctiluca, which gives the appearance of fire to the ſea, deigns to become paraſitical and revive its brilliancy by the ſupport it derives from the humble oyſter. Theſe and others are continually ſapping the external defence of this devoted animal, and by perſeverance make breaches, by which they ſoon gain the citadel, his heart! If not before occupied by the aſteria glacialis *, ſea-ſtar, and the nereis ruſa, red worm, which without the leaſt quarter are conſtantly preying upon his vitals. While thus attacked by various external and internal enemies, he is trepanned by the ſuperior art of man, and exhibited as a delicious morſel at the tables of luxury.

"A conſiderable difference ariſes with regard to the texture of the ſhell, and the flavour of its contents: where they lie on a calcareous bottom, the ſhells are friable; on a rocky ſhore they become thicker and denſer; and on clay and marl they are ſofter, and contain a greater proportion of animal gluten. On the eaſtern ſide of the Adriatic all marine animals are more inſipid than thoſe which are found on the weſtern ſide. On calcareous rocks they are larger, but not ſo high flavoured as thoſe living in creeks and bays; but thoſe eſteemed the moſt delicious are found on ſands. Oyſters lie at all depths; on what is called Ireland's Eye they are fought for in eighteen and twenty fathom water; here on the ſhore of Caldey they are found from nine to twelve. The fiſhery, though ſimple, is curious, and varies according to the depth of their ſtations, or the means of the fiſhermen. Some collect them with their hands; and others with a ſort of long wooden tongs, or a rake of iron ſpikes affixed to the end of a large pole. But theſe methods can only be adopted in ſhoal water; the moſt common mode of fiſhing, and that adopted here, is what they call *dredging*, from

* This moſt formidable enemy, the ſtar fiſh, is ſometimes found in the ſhells faſt cloſed, and in which no traces can be found of the original inhabitant, lying in it, coiled up in a circle, having fattened upon the ſpoils, and baſking in the habitation of the innocent victim.

the inſtrument uſed on this occaſion, a *dredge*; this is a large triangular frame, the baſe of which is bent back about twelve inches, ſo as to form a rectangular ſcraper; to the oppoſite angle is affixed a length of rope, and over all is placed a net compoſed of leathern thongs, or iron wire. Equipped with ſeveral of theſe, they proceed in their boats over the oyſter grounds, diſlodging and collecting the oyſters, often taking up the dredges as they fill, which is known by the weight, and diſcharging the contents into the hold of the boat. Numerous boats are occupied in this fiſhery, and moſt of the poor families here are employed in the trade. Tenby ſupplying the midland and weſtern coaſts of England with this article of luxury.

"The Romans, to whom poſterior nations have uſually looked up for models of improvement, firſt taught the Britons to feed their fiſh in ponds, and fatten oyſters in artificial beds. For the former purpoſe large reſervoirs were formed about a century before Chriſt, at the different villas in the vicinity of Rome; and beds for the latter in the ſhores of Baia. The people of Tenby have not yet adopted this moſt profitable part of the trade, owing to their great diſtance from the metropolis, and the ſituation being inconvenient, unleſs they would combine with thoſe of Milford. The principal fattening beds are in the neighbourhood of Colcheſter, Pelton, and the banks of the Hampſhire Menai. The ſpat is collected from the natural beds, and tranſplanted to the mud and ſlime which accumulates in theſe tide rivers: here the oyſters ſoon grow large, and become very fat. That engendered on the Eſſex coaſt has hitherto been eſteemed the beſt, and it is carried and depoſited where the Colne forms a number of arms and ſmall creeks, peculiarly adapted for this concern near Colcheſter. The Dutch, who have for centuries taken the lead in the fiſheries, dig pits on the ſea ſhore, furniſhed with ſmall ſluices for the admiſſion of ſea water to a certain height at ſpring tides: into theſe the oyſters, when ſufficiently fattened, are thrown, and left to undergo another proceſs. The ſtagnant ſea water ſoon becomes green, and the oyſters aſſume the ſame colour. Theſe in Holland are called green boardges, and the oyſters ſo ſerved are eſteemed as poſſeſſing ſuperior delicacy. Similar pits are formed on the banks of the Colne and the Thames, and denominated *greening pits*. It has been a queſtion how this colour is produced? Some have aſſerted, it is owing to green copperas: but this in any quantity would deſtroy the fiſh; others have attributed it to the marine plants, the ulvas and tremellas, particularly to a ſpecies of the latter genus, tremella lactuca, which in Engliſh, from this vulgar error, is denominated *oyſter green*. But ſince the oyſters are obſerved never to acquire this colour but in ſummer, it would rather appear to be occaſioned by heat producing ſome decompoſition of the ſalt contained in the ſea water, and the decompoſed ingredients coming in contact with the ſebaceous ſubſtance of the oyſter, thus producing green fat like that of the turtle in tropical climates, which it nearly reſembles both in appearance and flavour. Whatever may be the cauſe, it is highly probable the fiſh during this greening proceſs ſuffers conſiderable pain, ſince in theſe pits the oyſter has been obſerved to exhibit ſome ſigns of locomotion, ſhifting ſides and lying when the tide flows with the convex ſide of the ſhell downwards.

"While on the ſubject of luxury, my friend, I cannot help making compariſons. It has been obſerved, that the ſtate of any nation may be known by an attentive examination of the progreſs of luxury; and that it may be inferred, whether it has yet arrived at, or paſſed the meridian of its greatneſs, and thus be foretold its future increaſe and glory, or declenſion and decay. Greece and Rome have been produced as examples to confirm this doctrine, and the latter nation has been proverbial for its extravagance of appetite. The ancient ſatiriſts have often employed their wit on this ſubject, and their hiſtorians entered into detail on the objects of their luxury. Aulus Gellius recites a curious fragment from Varro, in which he enumerates the delicacies of the table, and the proper items for a Roman feaſt; and then ſubjoins that all people of taſte would procure at any price the reſpective articles, from thoſe places moſt famed for producing

them in perfection. 'Peacocks and Samos; woodcocks from Phrygia; ſwans from Melica; goats from Ambrocia; tunny from Chalcedon; lampreys from Torteſia; cod from Teſſinantia; oyſters from Tarentum; cockles from Chios; ſturgeon from Rhodes; ſcar from Cilicia; nuts from Thrace; dates from Egypt; cheſnuts from Hyberica, &c. &c. After ſuch an enumeration (and the liſt might have been greatly enlarged) and when it is taken into the account that many of theſe places were far diſtant from Rome, and the procuring them conſequently difficult and expenſive, we cry out, what folly! what luxury! what ridiculous and wanton profuſion, to pamper and pall the corporeal appetite! No wonder, after this, if we hear of her decline and fall. Whether we are arrived at the zenith of our power, and the acme of our greatneſs, time only can diſcover. Do we not talk of our Cambridge butter, our Norfolk turkies, our Milton oyſters, our North-ſea cod, our Welſh mutton, our Severn ſalmon, our Worceſter Lampreys, our Dutch tongues, our Weſtphalia hams, our Parmeſan cheeſe, our French olives, our Meſſina oranges, our Tokay and Cape wines, our Jamaica rum, our Leeward Iſland turtle, &c. &c.

'Nomine mutata de te fabula narratur.'

"I am, yours, &c.

"J. E."

Monopoly of Corn is juſtly cenſured.

"Inquiring into the price of proviſions, we found them nearly as dear as thoſe in England, and of inferior quality. The country indeed was now labouring under dearth and ſcarcity, and numbers or poor creatures of this and the neighbouring diſtricts literally fell victims to the poverty of their country and the artifice of man. You will acquit me of any breach of charity for this obſervation, when I relate a few circumſtances reſpecting the *corn trade* that occured during my ſtay in this neighbourhood. It is uſual, (a ſad want of economy indeed), for the ſmall farmers to threſh out their grain, and ſell it to the dealers, who regularly attend for the purpoſe with the deſirable object in their hand, ready money, which tempts the neceſſitous farmers to ſell at reduced prices, without reſerving a ſupply for their families. There was now, literally, no corn in the country, but what was, in conſequence of this want of common foreſight, in the hands of dealers and jobbers, who took care to deal, it out in ſo ſparing a way as to keep the country in perpetual dread of periſhing by famine. The ſupply, as the previous harveſt had been ſcanty, was principally foreign corn! and by making numerous diſtinctions, without much real difference, the price of a very indifferent article was greatly enhanced above others little inferior in quality. As ſoon as a veſſel laden with corn arrived in the river or the haven, the dealers (and almoſt every man who had money on this occaſion became a dealer) had inſtantly placarded and chalked up on the walls, and in the moſt conſpicuous parts of the town, that beſt Engliſh wheat and barley were ſelling at ſuch and ſuch places, much under the price it ſold for the preceding weeks and days, and in accommodating quantities. By this ſimple manœuvre, as the market was then falling, did they induce maſters of veſſels to unſhip their cargoes much below the uſual market price. Had the poor ſtarving inhabitants been thus enabled to purchaſe in conſequence at a lower rate, this might by ſome have been conſidered as charitable diſſimulation, and the ſeverer moraliſt might have been ſilent on the occaſion: but no ſooner was the bargain ſtruck, than the worſt article was ſubſtituted in its place, and the Engliſh grain advanced to the very height of the market. "I am confident that you, who always entertained doubts about ſome other points conſidered upright in trade, will feel indignant, and aſk how theſe men, under a profeſſion of Chriſtianity, can reconcile ſuch tranſactions to their conſciences, or hope to evade the heavy curſe denounced againſt thoſe who wilfully withhold the corn from the poor. But how much more will you be ſurprized and hurt when I relate to you another fact that occured at the ſame place, and nearly at the ſame time! The proſpect of a plentiful harveſt, and fine weather for housing the grain, had occaſioned, together with an overdone ſpeculation, an unuſual depreſſion in the markets; and the

holders of corn in the eaſtern part of the kingdom, firſt alarmed, haſtened to empty their warehouſes: hearing that Wales had little or no ſupply, they ſought and hoped for a market there. A veſſel from Suſſex, freighted with barley, came into the Cleddy, and fine ſamples of it were offered for ſale at 9s. per buſhel, it then ſelling here at twelve. The dealers, apprized that the market was falling, offered 7s. The proprietor diſguſted, and in the mean while hearing, at Cardigan the people were ſtarving to death, and that there it would bring any money, took up his ſamples and weighed anchor the next tide. Learning however, his deſtination, they reſolved yet to foil him: how long he would be getting round St. David's Head and making the Bay of Cardigan, or arriving in the Teivi, they were able to aſcertain; uniting in their plans, they diſpatched agents to Cardigan, with full powers to treat by ſamples for any quantity of barley at 6s. per Wincheſter,* and ſome few reſerved contracts were accordingly made on the ſpeculation. Diſappointed and chagrined both in this information and treatment, he returned into the Cleddy, diſcharged his cargo at 7s. per buſhel, fearing if he returned further eaſtward the matter would be worſe. Barley, long after this, was as high in this part of the country as 11s. Such things were tranſacting at this little port, while the eyes of the kingdom were fixed upon certain individuals, as though they were the only ſpeculators, and the infamous contrivers of keeping up the price of proviſions. But if ſuch things were done here, what muſt we ſuppoſe was doing in the great marts of the kingdom, where men's ideas of trade muſt conſequently be more enlarged, and whoſe capital would enable them to carry into effect their ſpeculative plans to almoſt any deſirable extent? I am truly ſenſible that when the general ſupply, particularly in ſuch a bulky and periſhable an article as grain, becomes greater than the general demand, it is not in the power of all the merchants and jobbers in the kingdom to produce a ſcarcity in the market, or greatly, for any ſerious period, to enhance the price: but when the ſupply is leſs than the demand, the caſe is widely different, and there cannot be the ſmalleſt doubt entertained that it is then in the power of ſuch men, if avariciouſly diſpoſed, to produce an artificial ſcarcity, and enhance the price to a degree both iniquitous and oppreſſive, by circulating reports, too haſtily credited, that the failure of the previous crops are greater than they really are, both at home and abroad, and the expectations of ſupplies are much leſs from all favourable quarters; by purchaſing large quantities out of the market, and thus producing *local ſcarcity*, and withholding thoſe large quantities for a time, and obſtructing their being produced regularly in a meaſure to ſupply the demand. The inland and foreign merchant will ſeriouſly tell you that he conſiders himſelf a general benefactor to his country, and that if it were not for himſelf and ſuch men, the country in ſimilar caſes would ſuffer much more than it did: 'Decipimur ſpecie recti.' So he certainly would, were his views ſingle and his conduct conſiſtent with his profeſſions. But when the importer withholds an article neceſſary for the very exiſtence of the people, by this means depriving the poor of bread till he can procure the higheſt price his avarice could wiſh, or his calculations adviſe, I feel indignant at his effrontery, while I pity his iniquity: for however the intereſted trader may ſpeciouſly reaſon upon the advantages of theſe large magazines to the community, depend upon it that every merchant's granary, where avarice is over the door, is a river ſtopped: and ſuch withholding of corn a general curſe. How theſe things are reconcileable with a profeſſion of Chriſtianity I know not—Chriſtianity did I ſay? with common honeſty, with the principles of heatheniſm. And the judgment of an *Heathen moraliſt* ſhall decide upon the queſtion. It is given in Cicero De Offic. L. 3. Tit. '*In contractibus communis, &c.*' and I need only ſay to you, the example there adduced is a caſe in point.

We ſhall cloſe our extracts from this inſtructive Work, in the next Number of our Miſcellany.

* The uſual expreſſion in Wales for the legal buſhel of eight gallons.

LXXXVIII. PARADISE LOST; *a Poem: in Twelve Books. By* JOHN MILTON. *A new Edition: with an Abridgment of the copious and learned Notes collected by Biſhop* NEWTON; *together with Additions, and a Life of the Author, by the Rev.* JOHN EVANS, A. M. *In two Volumes. Illuſtrated by Engravings.* 500 *pages. Fine Edition,* 10*s.* 6*d. Plain Edition* 7*s.*

THE faireſt account of this very neat and much improved edition of *Paradiſe Loſt*, which is reſpectfully inſcribed to the Rev. Dr. Richard Valpy, of Reading, will be the inſertion of the *Editor's*

"ADVERTISEMENT.

"Senſible and learned men have, at different times, employed their talents for the illuſtration of PARADISE LOST. The reſult of their labours has been concentrated by the indefatigable Biſhop Newton, in his notes to the edition of that poem, which was publiſhed about fifty years ago, and which met with an uncommon degree of acceptance from the public. Having been in the habit of reading this admired edition of PARADISE LOST to my own pupils once a year, with the view of improving their taſte, and of imparting to them a reliſh for the beauties of genuine poetry—it occured to me, that an abridgment of its copious and excellent notes would prove an acceptable preſent, not only to young people, but to readers of every deſcription. At the bottom of the page, therefore, in the preſent edition, obſcure terms ariſing either from obſolete language, or from references to paſſages of ſcripture, or from alluſions to geography, hiſtory, mythology, &c. receive an explication. The headlines alſo will lead the young mind to recogniſe thoſe rapid tranſitions which critics have always ranked among the faſcinating charms of poetry. The taſk has been the amuſement of my winter evenings, and I truſt the intelligent reader will not, upon a candid examination, be inclined to deny me the humble praiſe of induſtrious fidelity.

"Engaged in the education of youth, no apology is offered for having undertaken ſuch an edition of PARADISE LOST. With the claſſic excellencies of our *Britiſh Homer* the mind cannot be too much familiariſed. In no other human production have profane and ſacred learning been ſo happily united. The intellect of Milton ſeems to have dilated itſelf along with the boundleſs immenſity of the ſubject. The coruſcations of his genius, and the energies of his diction, infinitely ſurpaſs the ordinary effuſions of humanity.

"With reſpect to the Life of MILTON no novelty can be expected. In general I have followed the elegant and ſpirited narrative of Mr. *Hayley*, that account having given me moſt ſatisfaction. I have conſulted likewiſe all the other biographies of this truly great man; and have indeed, agreeable to the maxims of the old eclectic philoſophy, choſen what has appeared worthy of approbation: and amply will my labour ſpent on this edition be repaid—provided any thing has been done towards the illuſtration of a *poet*, who, notwithſtanding the lapſe of more than a century, may at once be pronounced the wonder and glory of his country.

"'It is by the epic compoſitions of MILTON alone (ſays his ingenious biographer, Mr. Hayley) that England may eſteem herſelf a rival of antiquity in the higheſt province of literature: and it appears therefore juſt, that the memory of a man to whom ſhe is indebted for the pureſt, the moſt extenſive, and moſt permanent glory, ſhould for ever excite her affectionate veneration.'

"J. E."

"*Iſlington, July*, 1804.

An elegant copper plate engraving introduces, and a neat Vignette in wood, cloſes each book; ſo that it is enriched with *twenty-four* embelliſhments. The notes, though ſhort, are very numerous, and therefore are calculated to aſſiſt the reader in underſtanding the production of a poet, who, to uſe the words of Dr. Blair, 'ſometimes riſes above every other poet of the ancient and modern world.'

A NARRATIVE *of the* PROCEEDINGS *in* AMERICA, *of the* SOCIETY *called* QUAKERS, *in the Caſe of* HANNAH BARNARD. *With a Brief Review of the Previous Tranſactions in Great*

Britain and Ireland; intended as a Sequel to an Appeal to the Society of Friends. Johnſon, 145 pages. 4s.

THIS intereſting pamphlet, reſpecting the treatment of an intelligent and worthy female among the Quakers, is well worth attention. We give the Introduction, which will ſerve as an illuſtration of the whole.

" INTRODUCTION to the
" NARRATIVE.

(" Communicated by a Friend.)

" Hannah Jenkins, was born about the year 1754, of parents who were members of the religious ſociety denominated Babtiſts, and was educated in communion with them. She was endowed with a clear and diſcriminating underſtanding, and from early life was diſpoſed to ſerious inquiry and reflection, although ſhe had not many advantages from ſchool learning, having nearly attained mature age, before ſhe knew how to uſe a pen. About the 18th year of her age, ſhe became convinced of the truth of the principles profeſſed by Friends, and at her own requeſt was admitted into membership with them.

" She was afterwards married to Peter Barnard, of Hudſon, in the State of New York, a member of that ſociety; they had three children, two of whom are now living.

" Her conduct was circumſpect and exemplary, and being meaſurably obedient to the manifeſtations of divine grace in her own mind, ſhe became perſuaded that is was her duty to bear a public teſtimony to the excellence, and efficacy thereof. In this perſuaſion ſhe was ſtrengthened and encouraged by the ſympathy and counſel of ſeveral valuable friends, and ſhe freely gave up to theſe requirings of duty.

" In the exercile of her gift as a miniſter, ſhe was very diligent, both within the limits of the Monthly and Quarterly Meetings to which ſhe belonged, and alſo in the neighbouring ſtates. Her miniſtry was clear, pertinent, and inſtructive, and her delivery peculiarly eloquent and impreſſive. In her religious ſervices, ſhe had the full unity and concurrence of the Society, during a period of about twenty years. Hence ſhe became a miniſter of conſiderable eminence, and in that ſtation, as well as in her private character, ſhe was regarded with general affection and eſteem.

" She contemplated, with heartfelt concern, the evils attended on war; and the frequency *of wars* among profeſſing Chriſtians, excited her utter aſtoniſhment. She believed that the prevalence of genuine chriſtianity, among unbelieving individuals and nations, was greatly impeded by this manifeſt repugnance between the practice and the principles of its profeſſors; and ſhe fully concurred in the importance of that teſtimony which the Society, of which ſhe was a member, has uniformly maintained, viz. ' *That all wars and fightings are expreſsly forbidden by the Goſpel*, and that they are, and *ever have been, totally inconſiſtent with its nature and ſpirit.*'

" She had been inſtructed that ' every good gift, and every perfect gift,' and eſpecially that moſt excellent of all gifts, ' *the glorious and everlaſting goſpel of God*,' ' is from above, and cometh down from the father of lights, with whom there is no variableneſs, neither ſhadow of turning.' Whatever ſucceſſion there may have been in the diſpenſations of the Divine Being, ſhe was convinced that he himſelf is *unchangeable*—' the ſame yeſterday, to-day, and for ever!' and that every diſpenſation, proceeding *immediately* from him, muſt bear upon it the ſacred ſtamp of the Divine attributes, *wiſdom, juſtice, and goodneſs*.

" The perſonal appearance of our Saviour was announced by ' a multitude of the heavenly hoſt, praiſing God, and ſaying—Glory to God in the higheſt, and, on earth, peace, good-will towards men;' and her mind revolted from the belief that the *Almighty diſpenſer of this goſpel of peace* had in any age, or under any circumſtances, commanded wars and fightings. The origin of theſe dreadful evils ſhe believed to have *always* been what the apoſtle James aptly deſcribes it—' From whence come wars and fightings among you? Come they not hence, even of your luſts that war in your members?'

" In her mind, it was a fixed ſentiment, that, prior to the promulgation of the Goſpel, as well as ſubſequent to it, the tendency of all true religion, is progreſſively to aſſimilate human nature to the divine. " God is love, and *(in every age of the world,)* he that dwelleth in love, dwelleth in God, and God in him.'

"For men to aſſert then, that the wars which they wage with each other, under the influence of ferocious and deſtructive paſſions, are either commanded or approved of, by their *benign Creator*, appeared to her to be an impeachment of the Divine attributes; and ſhe regarded it with horror. On the contrary, ſhe was firmly convinced, that as members of one large family, provided for by the care of one heavenly Father, the common objects of his impartial, univerſal regard, formed in his own image; participating of his divine nature; and created for glory, happineſs, and immortality; it muſt ever have been the will of this heavenly Father, that all his children ſhould dwell as brethren in love.

"That the luſts and paſſions of vicious nations have been, and are permitted, to become as mutual ſcourges, in order that 'when the judgments of the Lord are in the earth, the inhabitants of the world may learn righteouſneſs,' ſhe ſaw abundant reaſon to believe: but that the Sovereign Legiſlator of the univerſe, ſhould himſelf incite the moral ſubjects of his beneficent, mild, and equitable government, to deeds of cruelty and bloodſhed; that they, who were ſuppoſed to be the choſen and peculiar people of God, ſhould be, *by God himſelf*, *purpoſely* actuated with the diſpoſitions which prompt to carnage and deſolation—were doctrines which, to her mind, appeared irreverent and incredible.

"She was ſenſible that theſe doctrines are blended with ſeveral hiſtorical facts, recorded in the Old Teſtament; and the *general* truth of the facts ſhe was not diſpoſed to controvert; but, that all the *particulars* of them were to be received in *the ſtrict and literal interpretation* of the ſtatements given by their reſpective hiſtorians, ſhe could not admit.

"Knowing that in almoſt every age of the world, men have been deſirous of implicating the Divine Being, in the wars in which they have been engaged; and that it has frequently happened, that contending nations have deluded themſelves, or been deluded by their leaders, whilſt each, at the ſame time, were impiouſly aſſerting the ſanction of the Almighty, for theſe ſanguinary conteſts, ſhe thought that all ſuch pretexts, were juſtly to be regarded with diſtruſt.

"The Divine ſanction in favour of war, which the hiſtorical parts of the Old Teſtament are ſuppoſed to contain, appeared to her to have produced very injurious effects, operating even in the preſent day, to reconcile profeſſing Chriſtians to the dreadful employment of devaſtation and bloodſhed. But though withholding her aſſent, to the *ſtrict and literal interpretation* of ſome of theſe *hiſtorical facts* in the ſacred records, yet ſhe retained a fixed belief in all the *important doctrines* relative to faith and conduct, which thoſe records contain.

"It has uniformly been an acknowledged tenent of the religious Society, to which ſhe belonged, that the Scriptures are not "the adequate *primary* rule of faith and manners." Nevertheleſs, as that which giveth "a true and faithful teſtimony of the firſt foundation, they are, and may be, eſteemed a *ſecundary* rule, ſubordinate to the *ſpirit*, from which they have all their excellence and certainty: for, as by the *inward teſtimony of the ſpirit*, we do *alone* truly know them, 'ſo they teſtify that the *ſpirit* is that guide by which the ſaints are led into all truth.' She concurred in the belief, not only of this tenent, but alſo of the *univerſality* of the inward illumination of the ſpirit, as 'the true light which lighteth every man that cometh into the world.' She reverently hoped that a portion of this divine ſpirit, had been graciouſly imparted to *her* mind; and ſhe was confirmed in this hope, by the concurrent opinions of her Brethren, by whom ſhe was regarded, as an approved miniſter of the Goſpel.

"Thoſe paſſages in the Scriptures, which alledge the command of the Supreme Being for wars, continued to be the ſubjects of her frequent and ſerious reflections. They alſo continued to be irreconcilable, with what ſhe apprehended to be, the inward teſtimony of the ſpirit of truth, in her mind.—Hence her belief became confirmed—that though wars were *permitted*, yet they had never been *commanded* by God; and ſhe thought herſelf juſtified in rejecting, at leaſt the literal interpretation of thoſe hiſtorical parts of the Scripture records, which aſſert Divine commands for war, accompanied, as they frequently were, with circumſtances of manifeſt aggreſſion, deceit, cruelty, and plunder.

"That her ſentiments concerning war, were in ſtrict conſonance with thoſe of ſome of the early *founders* of the Society, ſhe apprehended might be proved, by deciſive appeals to their *writings*. And ſhe conceived that ſhe was ſanctioned alſo by their *example*, in rejecting the *literal* interpretation of thoſe hiſtorical paſſages in the Scriptures to which we now allude.

"Poſſeſſing an open and ingenious temper, and actuated by a ſincere love of truth, it never occurred to her mind to practice reſerve or concealment, and leaſt of all, with reſpect to any of her religious opinions.

"Theſe were explicitly, and repeatedly declared in the courſe of her public miniſtry, without producing the ſlighteſt animadverſion from the Society in her native land. In particular, after the Yearly Meeting at Newport in Rhode Iſland, ſome years before ſhe embarked for England, a public meeting was appointed by her deſire, which many Friends ſtaid purpoſely to attend, and at which a large number of the inhabitants, who were not members of the Society, were alſo preſent.

"On this occaſion, her ſentiments were declared very fully, with reſpect to ſeveral points, which ſhe did not heſitate to pronounce to be 'abſurd appendages, which had been attached to the doctrines of pure Chriſtianity, by ignorance, or worſe deſign;' and her friends expreſſed great ſatisfaction with what ſhe then declared.

"It was the apprehended conſonance of ſentiment on theſe and other ſubjects, with the Society of Friends, which induced Hannah Barnard to leave the religious Society in which ſhe was educated, and to connect herſelf in religious fellowſhip, with the people called Quakers. The particular opinions, with which the leading Members in the Society, have lately been ſo much diſſatisfied, have been deeply fixed in her mind for many years, and no change whatever has taken place in her belief on thoſe points.

"As a miniſter of the Goſpel, ſhe has endeavoured to diſcharge with faithfulneſs, the arduous duties which attach to that character, and there is yet an evidence in the hearts of many, who have been reached by her miniſtry, that her labours have not been wholly in vain. Notwithſtanding the alledged hereſy of her opinions, ſhe has had a *ſubſequent* teſtimony from many of her orthodox Brethren and Siſters in her native land, that ſhe poſſeſſed their ſympathy, affection, and eſteem; 'and that her miniſtry was ſound and edifying, attended with a comfortable evidence of her call thereunto.' And at the cloſe of her miniſterial ſervices in Ireland (within a few weeks after which her further progreſs was oppoſed by the Society in Great Britain,) her certificate ſtates that, 'in the courſe of her religious labours amongſt us, we believe it was her concern by example and precept to inculcate the doctrines of the Goſpel, and to excite Friends to be, not only in profeſſion but in practice, the humble ſelf-denying followers of Chriſt.'

"With ſuch unequivocal teſtimonials to the excellence of her character, 'as one who had been a favoured Member and acknowledged Miniſter, endowed with talents and qualifications for ſervices in the church of Chriſt,' it might have deſerved conſideration whether a peculiarity of opinion, on ſpeculative points, about which the Chriſtian world has always been divided; and which, in her caſe, is not even alledged to have leſſened the exemplary circumſpection of her conduct, or to have produced any unfavourable effect on her miniſtry; ſhould have induced the Society not only to withdraw the right hand of fellowſhip, which it had ſo often extended to her, as a MINISTER, but even to exclude her as a Member from religious communion.

"Such however it will appear from the following narrative, is the fact: and it is for the candid and impartial reader to judge for himſelf, upon the proceedings which are therein detailed. He will find, that on Hannah Barnard's return to her native land, her caſe was treated with even a leſs degree of mildneſs and conſideration by her own countrymen, than it had received from ſtrangers in a foreign land.

"She once held a diſtinguiſhed place in the eſtimation of the Society; her active virtues, and the amiable qualities of her character, procured her a large acquaintance; and, amongſt theſe, ſhe *ſeemed* to have many warm friends. From the ſunſhine of general

eſteem and approbation, as a miniſter, ſhe is now retired to the ſhade of private life, and her character has become the ſubject of much obloquy.

"A correſpondent change has taken place in the feelings and conduct of ſeveral of her former friends; but there yet remain ſome, whoſe favourable opinion of her integrity and worth, has been confirmed by the manner in which ſhe has acquitted herſelf, under circumſtances of peculiar difficulty and trial; and from the continued friendſhip of theſe, ſhe will probably derive ſome conſolation and ſupport.

"May a ſtill more unfailing ſource of both remain for her, in the conſcious rectitude of her own intentions;—during the reſidue of her pilgrimage through life, may her mind be preſerved open to conviction, and influenced by the pure love of truth; and may ſhe be finally rewarded by the approbation of that merciful Being, who regards with peculiar compaſſion the involuntary errors of our underſtandings, if the chief deſire of our hearts has been, '*to do juſtly, to love mercy, and to walk humbly before him.*"

CORRECT LIST

OF

NEW PUBLICATIONS FOR SEPTEMBER.

ARTS, FINE.

Hints to young Practitioners in the Study of Landſcape Painting. Illuſtrated by Engravings, intended to ſhew the different Stages of the natural Tints. To which are added Introductions in the Art of painting on Velvet. By J. W. Aiſton, L. P. 8vo. 10s. 6d.

A New Drawing Book, with Outlines, containing four Views, viz. Pittſea Church, Eſſex; two Cottages, and a Barn, at Langdon Hills, Eſſex: from Deſigns, by M. Chamberlin, engraved by Jeakes, 2s. Chamberlin.

BIOGRAPHY.

The Life of C. G. Lamoignon Malsherbes, formerly firſt Preſident of the Court of Aids, Miniſter of State, &c. Tranſlated from the French, by Edward Mangin. 2s. 6d. ſewed.

DRAMA.

Foul Deeds will riſe. A Muſical Drama. By S. J. Arnold. As performed at the Theatre Royal, Haymarket. 1s. 6d.

EDUCATION.

Grammars of the Engliſh, French, Italian, Spaniſh, German, Latin, Greek, Hebrew, with the Arabick, Chaldaic, and Syriac Languages, each at one View. By George Bagley, Teacher of the Mathematics. 12s. boards.

Tricot Angliciſed; or, the Latin Syntax, as uſed in the late Univerſity of Paris, and adapted to the Uſe of the Engliſh Student. By G. Reynolds. 1s. 6d.

Canine Biography; or intereſting Anecdotes of Dogs; interſperſed with Sketches from Natural Hiſtory; for the Inſtruction of Youth. 2 vols. 4s.

The Book of Trades; or, Library of the uſeful Arts; in two Parts. 6s. plain. 10s. beautifully coloured.

A Collection of Popular Stories, for the Nurſery; from the French, Italian, and Old Engliſh Writers: with numerous Plates. 2 parts. 5s. plain.

The Hiſtory of Domeſtic Quadrupeds; with entertaining Anecdotes. Adorned with Cuts. 2s. 6d.

The Life of Carlo, the famous Dog of Drury Lane Theatre; with his Portrait, and other Copper-plates. 1s. 6d.

Converſations, introducing Poetry; chiefly on Subjects of Natura Hiſtory, for the Uſe of Children and Young Perſons. By Charlotte Smith, 2 vols. 12mo.

GEOGRAPHY.

A General and Claſſical Atlas. Part I. containing 16 Maps, with Blank Duplicates of each; a Treatiſe on the Principles of Geography, and Obſervations on the Method of Geographical Inſtruction. By the Rev. Edward Patterſon, M. A. large 4to. full coloured. 3l. 3s.

LAW.

A Report of the Trial of an Action brought by the Rev. Charles Maſſy againſt the Marquis of Hadford, for Criminal Converſation. 3s.

A Companion; or, Supplement to Herauld's Digeſt of the Stamp Laws, 5s. Alſo a Table to hang up, 3s. 6d. Each enumerating the Inſtruments liable to Duty, alſo thoſe exempt. With the Laws applicable thereto. The whole illuſtrated with Practical Annotations, &c. By J. A. Herauld, Law Stationer.

The Trial of James Whiting, John

Parſons, and William Congreve, for a Libel againſt the Hon. Rear Admiral Berkeley, in the Court of Exchequer, June, 1804; together with the Letters and Papers referred to in the Courſe of the Trial. 2s. 6d.

A Table of all the Stamp-Duties, according to the Act, which takes place on the 11th of October next. 1s. 6d.

Alphabetical Liſt of the Stamp-Duties, commencing the 11th of Oct. 1804. 1s. 6d.

Abſtract of the Game-Laws, to which are added Inſtructions for Shooting and for Training Pointers; with other uſeful Information relative to Sporting. 1s.

Second Edition, with Three new Chapters, new Precedents, and other conſiderable Additions, of the Law of Landlord and Tenant. By William Woodfall, Barriſter. 8vo. 870 pages. 19s.

The Second Edition, corrected and enlarged, of Tidd's Appendix to the Practice of the Court of King's Bench. 8vo. 720 pages. 12s.

MEDICAL.

An Eſſay on a peculiar Eruptive Diſeaſe, ariſing from the Exhibition of Mercury. Illuſtrated with Caſes taken at the Weſtmoreland Lock Hoſpital, Dublin. By George Alley. 8vo. 4s. boards.

An Eſſay on Chemical Statics, with Explanatory Notes; and an Appendix on Vegetable and Animal Subſtances. Tranſlated from the Original French of C. J. Berthollet. By B. Lambert. 2 vols. 8vo. 16s. boards.

A Deſcription of the Mercurial Lepra. By Dr. Moriarty. 2s. 6d.

Diſſertatio Medica inauguralis de Ophthalmia Ægypti. Aut. Henricus Dewar, Scoto-Britannicus, Soc. Regiæ Medicæ Edin. Soc. 8vo. 2s. 6d.

MILITARY.

The Proceedings of the General Court Martial, in the Trial of Alexander Grant Carmichael, Captain and Adjutant of the Royal Liverpool Fuſileers, on a Charge, by the Lieutenant Colonel of that Regiment, for Diſobedience of Orders, and for abuſive Language. 2s.

An Eſſay on the Conſtruction and Advantages of Light Artillery, for acting with Infantry; and a Deſcription of the Loaded Spear, recommended for the Rear Ranks. With a Section on the Cauſes that have contributed to change the Old Syſtem of Military Tactics. Alſo, Experiments made with double Ball Muſket Cartridges, &c. &c. By Major Aldington; with a Plate. 2s. 6d.

MECHANICS.

The Experienced Millwright; or, a Treatiſe on the Conſtruction of ſome of the moſt uſeful Mechanics; to which is prefixed a ſhort Account of the General Principles of Mechanics, and the Mechanical Powers. By Andrew Gray. With Engravings. 4to. 1l. 1s.

MATHEMATICS.

A Collection of Mathematical Tables, for the Uſe of Students; for the practical Navigator, Geographer, and Surveyor, for Men of Buſineſs, &c. By Andrew Mackay, L.L.D. &c. 8vo. 7s. 6d.

MISCELLANIES.

A Defence of Attornies; in Reply to a Pamphlet lately publiſhed, entitled "A Brief Inquiry concerning the Impolicy of Taxing Attornies; and to which are added, Remarks in Vindication of two reſpectable Barriſters, againſt an illiberal Attack." 1s. 6d.

Obſervations, by the Earl of Lauderdale, on the Review of his Inquiry into the Nature and Origin of Public Wealth, publiſhed in the Edinburgh. 2s.

A Reply to "A Calm and Diſpaſſionate Addreſs to Sir Francis Burdett, on the late Election for Middleſex." 1s. 6d.

Circumſtances reſpecting the late Charles Montford, Eſq. By George Harley, Eſq. 8vo. 5s. boards.

Tables for computing the Average of Fines received and paid upon Grants of Eſtates for Lives Prepared agreeably to an Act, 43 Geo. III. for granting a Duty on Property, &c. 4s. ſtitched.

The Shooting Directory. By R. B. Thornhill, Eſq. 4to. with plates. Plain, 1l. 11s. 6d. Coloured, 3l. 3s.

The Spirit of the Public Journals (Vol. VII.) for 1803. 6s. boards.

Burdett-iana et Mainwaring-iana, or the Rival Candidates; containing Original Suggeſtions to prevent moſt of the Evils of Elections. By W. P. Ruſſell. 8vo. 64 pages. 1s.

Sketch of a Plan for the Salvation of England, and the Emancipation of Europe. 1s. 6d.

The Narrative of Captain David Woodard, and four Seamen; containing an Account of their Sufferings, and of their Eſcape from the Malays, after a Captivity of two Years and a Half. Alſo, an Account of the Iſland of Celebes, of the Manners and Cuſtoms of the Country, its Harbours and Coaſt; with an Appendix, &c. 8vo. 4s.

Reflections on Duelling. By Rowland Ingram, B. D. 8vo. 104 pages.

An Anſwer to Lord Sheffield's Pamphlet, on the Subject of the Navigation Syſtem; proving that the Acts, deviating therefrom, which his Lordſhip cenſures, were beneficial to our Trade and Navy in the laſt War. By S. Cook. 2s. 6d.

NOVELS.

The Three Gil Blas; or the Follies of Youth; from the French of La Marteliere, 4 vols. 12mo. 16s. ſewed.

The Indian Voyage. 2 vols. 12mo.

The Capture of Vallance. 2 vols. 12mo.